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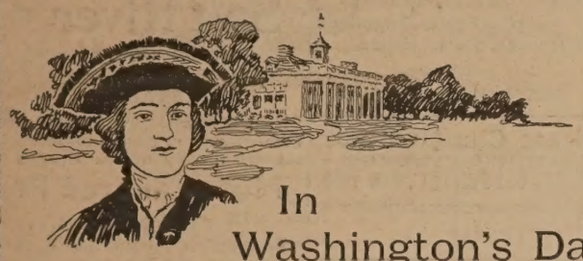

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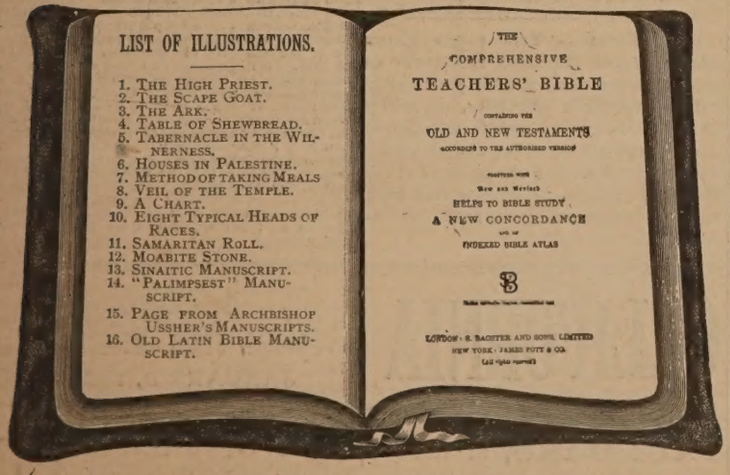
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The Living Church

Saturday, December 28, 1895

The Enchanted Isle

BY T. H. FARNHAM

There is an island in the sea,
  Whereon a stately castle stands;
And fair the hues of flower and tree
  That grow along its golden sands.

There myriad birds pour forth their strains,
  And every sight and sound delights;
And there eternal summer reigns
  Through cloudless days and star-lit nights.

And o'er that isle the soft air blows
  Its sweetest odors to and fro,
And on the tide that round it flows
  Strange ships do often come and go.

Quaint caravels of olden times,
  And argosies from ancient lands,
Laden with gems of sunny climes,
  From Asia's mines and Afric's sands.

With costly stuffs of Samarcand,
  And rich perfumes of Araby;
With curios of every land,
  And secret treasures of the sea,

To fairy gales their sails are spread,
  For whether lived or died the breeze,
Still on the gallant vessels sped
  Over the glassy summer seas.

And in that castle old and gray
  A grim Knight dwells in lonely state;
And on her lord by night and day
  One servitor alone doth wait.

A maid all radiant to the sight,
  With hands that shame the snowdrop's hue,
And eyes as liquid and as bright
  As flowers yet wet with morning dew.

Her golden tresses, loose and free,
  Which no resplendent gems bedeck,
Fall, with a sweet simplicity,
  In silken curls about her neck.

None of the fabrics, rich and rare,
  Brought by those ships her form adorn;
For all the pleasures which they bear
  She only hath an eye of scorn.

And when the Knight, in coaxing mood,
  Would tempt her most unwilling eyes,
With downcast look the maid hath stood,
  Or sadly turns her head and sighs.

So sweet her face, and meek her air,
  So pure the light within her eyes,
The maid might seem a spirit fair,
  Or angel in a human guise.

But when, with loving look and word
  To nobler thoughts and softer moods
She seeks to woo her stern old lord,
  He only frowns, and darkly broods.

Nor youth nor beauty charms his eye,
  Nor word of love can soothe his breast,
Not such as those his wants supply,
  Or tranquilize his deep unrest.

Yet in his sleep the Knight will smile,
  And in his dreams oft mutters he;
"To-day to this enchanted isle
  Will come that ship from o'er the sea!"

And often at the even-tide
  Alone he strolls upon the shore;
Stops where his ships at anchor ride,
  Counts and recounts them o'er and o'er.

Still one is missing, which he deems
  Fairest and bravest of them all;
The splendid vision of his dreams,
  He marks not where they rise and fall

Upon the billows, which will bear
  Soon, he still hopes, his destined prize
Safely to shore, whose treasure rare
  His brightest dreams shall realize.

And on the castle's airy height
  He oft will silent watch and wait
From early morn till fall of night,
  Then sadly sigh, "It cometh late!"

Then in low tones the maid doth say,
  "Seek not thy treasures here below,'
And points unto that starry way
  Where sparkle distant worlds, whose glow

O'erarches Heaven's expanse. In vain!
  Heedless of aught she does or says,
His eye still scans the distant main,
  And nought above can lure his gaze.

And all the while they come and go—
  Those ships, still burdened with their stores,
And on the infatuate Knight bestow
  Their golden freights from foreign shores.

And though the treasures gathered there,
  In rich profusion round him lay,
And those each coming ship doth bear
  Increase his store from day to day,

Yet from his turret chamber high
  His wistful gaze o'er ocean roams,
Still doomed to watch with eager eye
  For *that one* ship which never comes.

The Church of England

FROM OUR SPECIAL CORRESPONDENT

Lord Salisbury has nominated to the vacant see of Chichester, Dr. Ernest Wilberforce, who has been since 1882 the Bishop of Newcastle, a new see, of which he was the first bishop. He has the reputation of being a just and hard-working prelate; and if the Church at large has heard but little of him, it is for the very good reason that he has devoted the whole of his time and energies to the needs of his densely populated diocese. The vacancy at Newcastle is to be filled by Canon Jacob, vicar of Portsea, who has for so long been marked out for preferment that his nomination has caused no surprise and has been received with approval in all quarters. At Portsea he was in charge of a very large and difficult parish, for which the late Rt. Hon. W. H. Smith built one of the finest of our modern churches. Canon Jacob had very distinct views concerning the evils of over-division of populous centres, and at Portsea he kept the whole of the parish in his own care, working it by means of a large staff of assistant clergy, who lived in community with him, and served several district churches as well as the parish church. In this way the evil of having several weak centres, instead of one strong one, was avoided, and the admirable organization of the whole ensured a unity of purpose and an enthusiasm of parochial life and work which changed the whole town for the better. Canon Jacob has also had experience of work in East London, and of mission work in India. He is a many-sided man, full of eloquence, energy, and sympathy, and he ought to leave his mark upon the northern diocese. In theology both the Bishop of Chichester and the Bishop-designate of Newcastle may be classed as moderate Anglicans, men who if they do not entirely appreciate the Catholic position, may be trusted to give the Catholic school fair play and due representation in their dioceses.

The current which has for some time been running against episcopal translations from one see to another seems now to have set the other way. Lord Rosebery translated one bishop, Lord Salisbury has translated two, and offered to translate a third. Though the differences that formerly existed among episcopal incomes have now almost disappeared, there are still many reasons that may lead a bishop to wish to exchange one see for another, and it is far from unlikely, if the recent appointments should be taken as marking a new departure, that the Prime Minister will often be asked to repeat the experiment. At present both the Church and the secular press are discussing the pros and cons of the question. The arguments in favor of translation are clear enough. It enlarges the field of choice when an appointment has to be made. And it may remedy cases, not of failure, but of want of adaptation. A bishop may be an excellent bishop, and yet not happily suited with a diocese, or his strength may be overtaxed by one diocese, and yet fully equal to the demands of a smaller see. But when all this has been conceded, the defense of the principle remains weak. It can hardly be an advantage for a bishop to have the possibility of promotion or change constantly before his mind. Nor can it be for the good of a diocese that there should be frequent changes in its chief pastor. The work of a bishop in his diocese gains force as it goes, with the added power of knowledge and experience, and it should be the work of a life. There are, of course, exceptions to the rule. The two archbishoprics, and the bishopric of London are by general consent filled by translation. As exceptional posts they demand tried men. But the old Catholic idea, which conceives of the bishop as wedded to his see, would be weakened by the general adoption of the system of translation, and the clear disadvantages are not counterbalanced by any distinct and unquestioned gains. The frequent translation of bishops is acknowledged to have been one of the chief causes of the Church's weakness in the last century, and the verdict of the majority of Churchmen to-day is decidedly against its re-introduction.

The Bishop of Rochester was enthroned in his cathedral on Nov. 12th. He has already won the hearts of all with whom he has come in contact in his diocese. The old students of Keble College who graduated while he was warden, have presented him with a very beautiful pastoral staff; and the council of the college have given him a pectoral cross of gold and precious stones. It is an indication of the Bishop's keen interest in all social and economic questions that his first appearance on a public platform in his diocese was to take the chair at a meeting of the Christian Social Union, a society which encourages and developes the study of all such questions in the light of the Incarnation. Unlike some other bishops, Dr. Talbot will find himself in perfect accord on all points with the dean of his cathedral. Dean Hole has lately restored at Rochester the use of the Eucharistic vestments. At present the cathedral stands alone in this respect, but now that one dean has taken the initiative it may be hoped that in other cathedrals the ancient and prescribed vestments may soon be resumed, after centuries of disuse. In some cathedrals the use of vestments lingered long after the Reformation. At Durham copes were worn until after the restoration, and at Ely copes were worn and incense burnt until after the middle of the last century. So they cannot be stigmatized as Popish.

The question of education has been to the fore this month, for several reasons. On the one hand, Churchmen, headed by the Archbishop of Canterbury, have approached the Prime Minister in the endeavor to gain some measure of redress from the government for the harsh and unjust treatment which they received under the last administration, and from which they are still suffering. On the other hand political Dissenters pretend to see the bogey of "sacerdotalism" lurking behind these efforts of Churchmen to obtain their rights. The radical press has to some extent espoused the cause of the Dissenters, seeing in a crusade against the educational policy of the government their only possible chance of rallying the shattered forces of Radicalism, and hoping that the differences of opinion which are supposed to exist in the Cabinet on these questions will ultimately prove a source of weakness to the government. If only she would speak with one voice the Church is quite strong enough to secure for her schools the same measure of justice which has been conceded to Jews and Roman Catholics. The difficulty is that Churchmen are by no means agreed as to the details of their demands.

The bi-centenary of the death of Henry Purcell, on Nov. 21, 1695, was celebrated at Westminster Abbey by the performance of a selection from his works, and at Oxford his music was sung in nearly all the college chapels during the week, and concerts of his secular compositions were given. The great Church composer, whose work is inspired with a truly Catholic spirit, is more honored to-day, two centuries after his death, than ever in his life. His works are rendered by every cathedral choir, and in every college chapel; and not only is his music still sung, but its influence upon modern Church music may everywhere be felt. He was almost the first to realize that the primary office of Church music is to bring out and emphasize the meaning of the words, and that its office was, as he said, "the exaltation of poetry." He was, for his times, daringly original, and nothing that he ever wrote lacks the unmistakable note of genius.

The Rev. W. Black, who recently entered a public

protest at the re-marriage of a divorcee, has followed up his action in the matter by petitioning the Archbishop of Canterbury, in due legal form, to cite before him his suffragan, the Bishop of London, and the chancellor of the bishop, for "having offended against the laws ecclesiastical" in issuing licenses for the re-marriage of divorced people. It is a bold step to take, but it has the merit of bringing the whole question to a distinct issue, which cannot be evaded. Mr. Black will have plenty of supporters in his spirited course of action. The Archbishop has not yet replied to the petition, which will need full consideration in the light both of canon and common law. The petition alleges a particular case, in which a license was granted to a person who had already two divorced husbands, and who was not even the "innocent party," to whom some lawyers and sentimentalists are so anxious to afford every consideration, and every facility for re-marriage.

In the month of November two bishops passed to their rest who had done vigorous work in two widely differing sees, though they were little known to the world. Bishop Campbell who was consecrated to the see of Bangor in 1859, was a link between the past and present Church life in Wales. When he was first appointed the anti-Church agitation in Wales was practically non-existent, and few had dreamed that the attack upon the Irish Church, then beginning, would be successful. But he lived to see one Church disestablished, and to experience all the animosity and violence which characterized the anti-tithe movement which brought the movement for Welsh Disestablishment within the range of practical politics. He was beloved by his Welsh clergy, though he was himself a Scotchman, and there was general regret when in 1890 increasing infirmity led him to resign the care of the diocese. Bishop Jackson of Antigua, West Indies, had resigned active work so far back as 1879, having held the see since 1860. He was the last bishop of the see to receive payment from the colonial office, and at his death the see becomes disestablished. But after his retirement from active work the State allowed him to receive the full stipend of the office, and to discharge its duties by means of a coadjutor-bishop. This arrangement enabled the bishop to invest a large sum for the endowment of the bishopric, and thus to mitigate the financial difficulty which would have followed the sudden withdrawal of State support.

Every year sees a better observance of All Souls' Day, and the entire month of November is marked by an ever-increasing number of commemorations of the faithful departed. On all Souls' Day itself the Guild of All Souls' had its solemn Requiem sung at St. Alban's, Holborn, and the service was, as always, one of the most crowded and impressive functions of the year. The English Church Union and the Confraternity of the Blessed Sacrament have each their annual requiem for departed members, in November, and both are thronged. The practice of intercession for the faithful departed, which only a few years ago excited the most violent prejudice, is very rapidly being accorded its true place in the spiritual life of the English Church.

The Board of Missions

At its stated meeting, Tuesday, Dec. 10th, there were present 11 bishops, 14 presbyters, and nine laymen. The Rt. Rev. Dr. Doane, vice-president, was in the chair. The Rt. Rev. Dr. Rowe, who was consecrated Bishop of the Alaska mission on St. Andrew's Day, and John B. Driggs, M.D., for a number of years missionary physician at Point Hope (north of the Arctic Circle), Alaska, were presented to the Board by the vice-president and Bishop Rulison respectively.

By the treasurer's statement it appeared that the receipts to the first of December (exclusive of the specials and legacies) were $5,507 52 less than for the corresponding period of the last fiscal year.

In response to a communication from the Presiding Bishop the following resolution was adopted:

Resolved, That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom for the year 1896 shall be assigned the duty of counselling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission, provided that this Board is not responsible for his salary unless from funds especially contributed for Mexico.

A communication from the Bishop of New York enclosed for the information of the Board a circular letter received by him from the Bishop of Newfoundland, making an accounting of all sums received in answer to his appeal issued in consequence of the great fire in St. John on July 8, 1892. Bishop Potter commented as follows: "The enclosed furnishes an example which our missionary bishops might wisely follow. It is an illustration of exact and honorable stewardship, the absence of which in similar cases in our communion will continue to be a grave discredit until your Board has courage enough to insist that it shall be ended."

Bishop Garrett informed the Board that the Primary Convention of Northern Texas as a diocese had been appointed to meet on the 19th day of December, and he was assured that the Board would extend to the new diocese the same terms in the matter of the endowment funds within its control as were prescribed in the cases of Oregon and Colorado.

Communications were submitted from 20 of the bishops having domestic missionary work under their jurisdiction, with regard to appointments, stipends, etc., when suitable action was taken. All the letters heretofore received asking for increased appropriations, and one of similar tenor then presented, were brought under renewed consideration. The sum of these requests was $4,965, and the Board was constrained to say that, while it would gladly appropriate all that was so asked for by the several bishops, it reluctantly resolved, in the present state of the treasury, that no action should be taken. In the case of Western Colorado, however, now annexed to the jurisdiction of the Bishop of Nevada and Utah, $1,000 per annum from the amount heretofore appropriated for the salary of a bishop for that jurisdiction was allowed for the purpose of employing an archdeacon, and the balance of the $3,000 appropriated for such bishop's salary canceled; and in the case of Northern Michigan, now a diocese, in view of the fact that no appropriation was made to it while it was a missionary district, and its present need being set forth clearly, a grant was made at the annual rate of $1,200 per annum; both of the foregoing appropriations being limited as to their term by the general action of the Board, which now extends only to March 1, 1896.

Bishop Rowe announced that it was his purpose to live temporarily in Juneau. He is intending to proceed to the Yukon country for a visitation at the opening of spring. The Rev. Dr. R. D. Nevius being about to retire from his temporary residence there, the Rev. H. Beer, with the Board's approval, was appointed as missionary at Juneau, with the understanding that the residents would contribute about one half of his salary. The letters from Alaska received during the autumn, large extracts from which have been published, were brought under review. The announcement was made to the Board by authority of the Bishop of New York that provision had been made for the salary of the Missionary Bishop of Alaska for the next three years, and the Board by resolution expressed its high appreciation of the value of Bishop Potter's services. The Bishop's salary was fixed at the usual rate, with a suitable allowance for traveling expenses within the jurisdiction, and arrangements were made for the journey of the Bishop and family and the Rev. Mr. Beer and wife to the field.

Question recurring upon the disposition of the united offering of the Woman's Auxiliary, made at St. Paul, Minn., Oct. 3, 1895, which had been laid over for a conference with the officers of the Auxiliary, it was resolved that the fund should bear the name of the "Woman's Auxiliary Missionary Episcopate Fund," and that the income until the next General Convention should be applied to the payment of the salary of the Missionary Bishop of Oklahoma and the Indian Territory.

A special committee, appointed at a previous meeting, reported upon the resolution of the Board of Missions, at Minneapolis, appropriating a certain portion of the Enrolment Fund to the founding of an industrial school for the education and evangelization of the colored people, that they had taken legal advice upon the subject, and upon their recommendation the following resolutions were adopted by the Board:

Resolved, That the Board of Managers finds itself unable to comply with the terms of the resolution adopted by the Board of Missions in Minneapolis in October last, with reference to the Enrolment Fund, from the fact that the resolution of the Board of October, 1892, "that all sums appertaining to the Enrolment Fund now in the hands of the treasurer of the Domestic and Foreign Missionary Society, and all sums that may hereafter be contributed to said fund, shall be securely invested and held intact as principal only until said fund shall amount to $1,000,000," establishes an absolute moral and legal agreement with all subscribers.

Resolved, That the Board of Managers asks for additional subscriptions to the Enrolment Fund, with the hope that at some no very distant date, the design of those who originated the fund may be carried out, and the full sum of one million dollars secured.

Letters were submitted from Bishops Williams, Scherschewsky, F. R. Graves, and McKim, and from several of the missionaries in China and Japan. Bishop Williams' address for the future will be Osaka, Japan. Bishop Scherschewsky began the work of transcribing his version of the Holy Scriptures into Chinese characters a week after his arrival in Shanghai. He had the assistance of two very good Chinese scholars, and was working eight hours a day. He was gratified to find that he could accomplish this with greater ease than he had anticipated, and he is reported to be making rapid progress. Archdeacon Thomson wrote that the issuing of vile literature against foreigners continues—indeed, had rather increased of late. The native papers, even in Shanghai, print articles intended to stir up the people and deceive them as to the condition of affairs. He adds: "The Lord reigneth, and out of all will surely come the establishment of His kingdom over China, and the downfall of the vast systems of heathenism. May the day be hastened." The Rev. Mr. Partridge reported that they had finally secured the piece of ground necessary to square out their hospital "compound," and for which appropriation was made by the Board several years ago. It a great relief, as the owner has been endeavoring, by most objectionable methods, to make the mission purchase at an exorbitant price.

The officers of the Board were re-elected, and the standing committees for the coming year duly chosen.

The contract for the publication of *The Spirit of Missions* and of *The Young Christian Soldier* for the ensuing three years was awarded to Mr. A. G. Sherwood.

New York City

At the Church Missions House, a farewell service was held Monday, Dec. 17th, for the Rt. Rev. Peter Trimble Rowe, the newly consecrated Missionary Bishop of Alaska. There was a celebration of the Holy Eucharist. Bishop Rowe made an address.

In the endless suits involved in the settlement of the Fayerweather estate, a current decision has been reached, by which action of the executors is set aside so far as it affects gifts to a number of institutions named by them. Among the institutions who, by this decision, will fail to receive amounts they have been expecting, are Yale University, $150,000; Harvard University, $100,000; the University of Pennsylvania, $50,000; Barnard College, $100,000; Cooper Union in this city, $200,000; Trinity School, $50,000; the Woman's Hospital, $200,000; the Manhattan and the New York Eye and Ear Infirmary, each $25,000; and St. Luke's Hospital, a like sum. By the terms of the original will, not affected by the decision, Yale University will eventually receive $450,000, and Columbia College, $350,000. The executors will appeal from the decision.

The unification of the different associate institutions of Columbia College into one central group and under one comprehensive title, has for a long time been one of the stated aims of the administrative body of the college, for the eventual development of Columbia into one of the leading seats of learning in the world. On Monday evening, Dec. 16th, the alumni of all departments of the university dined together for the first time, under the auspices of the University Alumni Council. Heretofore the alumni of the various departments have met separately. While separate associations are still maintained, they have created the Alumni Council as an advisory board, for the purpose of recommending for adoption such measures as in the judgment of the council will tend to promote the unification and strengthening of the university as a whole. The dinner, which took place at Sherry's, was recognized as a far step toward realizing the new common aim. Prof. Howard Van Amringe, dean of the school of arts, presided, and with him at the guest table were President Low, Prof. Henry S. Munroe, Mr. S. P. Avery, founder of the Avery architectural library; Mr. W. B. Parsons, president of the school of mines alumni; the Rev. Dr. Van De Water, chaplain of the college; Mr. Wm. G. Lathrop, Jr., president of the college alumni; Mr. Thomas Thacher, of the Yale alumni association; Mr. Austen G. Fox, of the Harvard club; and Mr. Hugh L. Cole, of the Princeton club. There were 300 or more of the alumni present. The dining hall was profusely decorated with Columbia colors. The speech of the evening was made by President Low, who spoke on the movement to consolidate the university. He concluded by pointing out that the cost of the new site and building of Columbia, and its equipment, would involve an outlay of $5,500,000. During the last few years $4,000,000 had been raised. Other addresses were made by Dean Van Amringe, the Rev. Dr. Van De Water, and Messrs. Wm. G. Lathrop, Jr., W. Barclay Parsons, Austen G. Fox, Hugh L. Cole, Thomas Thacher, and Dr. Chas. McBurney.

At St. Bartholomew's parish house a new department has been added for the purpose of providing employment for men and women in professional and mercantile work. The activities of the parish house have so outgrown the large capacities of the building, that for sometime past buildings near by have been rented as a means of providing for the departments not able to find shelter under the present roof. It has now been determined to make a permanent enlargement of the structure. Two lots have been secured to the east of the house, as a gift of friends, and an extension is to be erected eight stories high, and making an increased frontage of 200 feet. The year book of the parish just issued is a remarkable record of work extending far out beyond parochial limits, and reaching wide interests and needs in this city. Besides the church work proper, performed by the rector, the Rev. Dr. David H. Greer and his curates, there is Col. Hadley's rescue mission, the loan bureau, kindergarten, boys' club, girls' club, ordinary employment bureau, and many other benevolent agencies. The Chinese guild has headquarters in St. Mark's

place, far from the church, and is in charge of Dr. Jin Fuey Moy. Legal aid, protection and advice to Chinese have been rendered in 4,898 cases within the last twelve months. There are 350 paid-up members of the guild, and with the assistance of parishioners of St. Bartholomew's flourishing Sunday and night schools are conducted. This work, including a salary for the agent, and the rent of rooms, has been carried on for the marvelously small sum of $1,209.96. Of the rescue mission many prominent persons have noted that since its establishment there has been a perceptible difference in the rougher classes, especially in the adjoining region on the East side. This ought to be so, for during the last six and a half years over 6,000,000 people have visited the mission, and over 35,000 drinking men and drunkards have pledged reform. A vast number of these have gone back to the old life, but very many give evidence of being changed. The Rescue Workers' practical training school has proved very successful, and has extended influences to other cities and States. The restaurant attached to the Rescue Mission, with the aid of light and fuel free, have been able to provide coffee and several other dishes at one cent each, and a hearty luncheon for five cents. In spite of the lowness of the prices the restaurant is paying expenses. The Brotherhood lodging house, under the charge of the men's chapter of the Brotherhood of St. Andrew, has 24 beds, which let to men temporarily out of work at $1 a week. Lodgers are not taken for a shorter period than one week, and all expenses, except gas, rent, and taxes, are paid out of the receipts. At the end of the present year, there was a balance of $86.57 left over after paying expenses. The St. Bartholomew's employment bureau obtained situations during last year for the astonishing number of 11,213 applicants. A fee of $2 is charged to the employer, and of $1 to the employe. The list of situations obtained is long, and exceedingly varied. Men and women in every walk of life have thus been aided to self support. The report of St. Bartholomew's loan association shows that it now has $40,275 loaned out. All the stock representing this amount of capital is placed in the name of St. Bartholomew's church as a corporate body. It is noteworthy that not a case of arrears in repaying loans has been reported, that was not caused by sickness, misfortune or death. The medical clinic, in charge of Dr. Chas. F. Adams, treated 1,070 new patients in the last 12 months, irrespective of calls at their homes. The surgical clinic, in charge of Dr. Sinclair Tousey, treated 1,404 new patients, and 5,145 return cases. The clinic actively discourages the giving of aid to those who can properly afford to pay a family physician. The total receipts of St. Bartholomew's church for the year, from all sources, were $166,798, including $82,219 from offerings and gifts, and $37,821, from pew rents. For running expenses of the church only $32,505 were required, so that the immense balance was used for missionary and charitable purposes of a public character.

Philadelphia

The plans for the new rectory of St. Simeon's memorial church have been somewhat altered since their original publication in THE LIVING CHURCH of Nov. 23rd. A permit was issued to the contractor on the 17th inst. calling for a three-story stone-front building 19 by 38 feet. The cost is stated at $8,000.

The estate of the late Edward B. Leisensing was adjudicated on the 16th inst. by Judge Ferguson of the Orphans' Court, the amount of the estate being over two million dollars. Of this sum, $31,500 were bequeathed to charities, etc., principally Presbyterian, but there was one Church institution included among the list, viz., $10,000 to St. Luke's Hospital, South Bethlehem, Pa.

The burial office over the remains of the late Rev. Stewart Stone, a notice of whose decease was printed in our issue last week, was said at the church of the Holy Comforter on Saturday, 14th inst., where he had been priest and vicar for the past 11 years. The services began with a processional, the Rev. John Dows Hill saying the opening sentences, the Rev. Dr. J. Lewis Parks reading the lesson, and Bishop Whitaker offering the closing prayers and pronouncing the benediction. Interment was made in the churchyard of St. James the Less, where so many priests of the Church have been laid to rest.

The Rev. J. N. Stanger, D.D., has been appointed by Bishop Whitaker, with the consent of the corporation of the church of the Atonement, and at the request of the executive committee of St. Paul's chapel, West Phila., rector of what has been known as the Divinity School mission at 47th st. and Kingsessing ave. Dr. Stanger will take this work, in connection with the church of the Atonement, with the intention to organize it into a parish in the near future. He will assume charge of this new work the first of the coming year.

As soon as possible, probably on Jan. 8th, the board of control of the diocesan library and reading room will open the handsome apartment assigned to it in the Church House, with a fine library of 5,000 volumes. The collection includes the Bishop Alonzo Potter memorial of 2,000 volumes, presented by the Rev. Dr. Robert C. Matlack, which represents the accumulation of a student life of 50 years. The library is to be open to all, and especially adapted to Church workers. A circular letter has been issued by the board, asking for contributions of funds, furniture, portraits of the Bishops of the diocese, paintings, and other works of art, autograph letters, etc., and stating also that the committee could make immediate use of several thousand dollars.

The Southwest convocation met on Monday afternoon, 16th inst. in Holy Trinity parish house, the Rev. Dr. W. N. McVickar, president, in the chair, who, after he had offered prayer, spoke very feelingly of the loss convocation had sustained by the decease of the Rev. Stewart Stone, who had been secretary from the date of their organization. The Rev. John S. Bunting acted as secretary to this meeting. The Rev. W. F. Ayer reported that the size of the congregations at the chapel of the Holy Communion had very materially increased. A sick-diet kitchen, under the auspices of the City Mission, was organized that very day. Archdeacon Brady addressed the convocation. The Rev. F. D. Lobdell stated that he had known Mr. Stone for 12 years, having first met him at the Berkeley Divinity school. He was a very spiritual man. The Rev. Henry S. Getz remembered him as discreet, wise, and devoted to his work which he performed faithfully. The Rev. M. L. Cowl had known Mr. Stone for 15 years; he was thorough and systematic in the details of parochial work. Rev. H. L. Phillips stated that it was through Mr. Stone's efforts that the chapel for colored people was started at 19th and Ellsworth streets. The Rev. Dr. S. E. Appleton made the concluding speech. A resolution was adopted that the Rev. Messrs. S. E. Appleton, D.D., and F. D. Lobdell be a committee to draft suitable resolutions to be sent to Mrs. Stone.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

CITY.—At St. James' church was celebrated Dec. 22d, the 19th anniversary of the installation of the chimes. Claudius E. Bredberg, the ringer, who has held the position for 19 years, and officiated at each anniversary, played a special programme. He has missed but three Sundays during his service. The chime consists of ten bells in the scale of E flat with flat seventh and E above. The tower is one of the few monuments of pre-fire days, having passed through the ordeal with no more serious blemish than the blackening of its stones. The chime was given in honor of James Carter. Special Scotch melodies are chimed on the anniversary of his birth, May 29th. The ringing of the chimes on Christmas Day and New Year's Eve is familiar music to North-siders.

Duluth

The primary convocation of the new missionary district of Duluth was held in the flourishing little city of Brainerd, Dec. 3rd and 4th. There was a large attendance from all parts of the new diocese, including a delegation of 11 from Duluth, eight of whom were lay delegates, all prominent business and professional men. This fact is indicative of the general interest that all feel in the new diocese. Through the courtesy of President Greatsinger, of the Duluth and Iron Range Railway, his private car was placed at the disposal of the Duluth delegation, and the Northern Pacific General Manager Wiltsey kindly arranged for its transportation to Brainerd and return. The opening service was choral Evensong, Tuesday, at 8 P. M., which was well attended, most of the delegates having arrived. At this service the Rev. Dean Mueller delivered an effective and eloquent sermon.

Wednesday morning at 9 o'clock, Morning Prayer and Litany were said, at ten the Holy Eucharist, Bishop Gilbert, Celebrant. He also delivered the convocation sermon which was a clear and succinct outline of the work the Church has already done here in this Northwest, and its future problems and vast possibilities. The convocation organized for work, the Chair appointing the usual committees. C.F. Hendricks was elected secretary of the new district, and W. S. Bishop, treasurer. Nine trustees were appointed to hold property and oversee the expenditures. The cash and pledges amounted to nearly $15,000, besides the gift of some real estate.

Board of Missions: The Rev. Canon Pentreath, the Rev. Messrs. H. J. Sheridan, J. A. Gilfillan, G. H. Mueller, H. F. Parshall; Messrs. T. S. Wood, F. N. Crosby, and W. R. Tillotson.

Standing Committee: The Rev. A. W. Ryan, the Rev. J. F. Hamilton; Messrs. F. W. Paine, and W. G. McKay.

Judge Daniel A. Dickinson, late Judge of Minnesota Supreme court, was appointed chancellor. A branch of the Woman's Auxiliary was organized by Mrs. Bronson, of St. Paul, president of the Woman's Auxiliary of the diocese of Minnesota. Mrs. Gilfillan, of Brainerd, was elected president, and Mrs. Dr. A. Gurd, of Duluth, was elected secretary-treasurer.

The rector and people of Brainerd were exceedingly hospitable. Lunch was served at noon, and a reception given to the delegates at night.

In the evening at 7:30 a missionary meeting was held; vigorous addresses were given by the Rev. Wm. Wilkinson, Archdeacon Appleby, and Bishop Gilbert, and the first offering was taken for missionary work in this new jurisdiction. There was at the convocation a young man whose grandparents attended the primary organization of Church work under Bishop Chase, in Ohio, 75 years ago.

The next annual convocation will be held the second Wednesday after the first Monday in November, 1896, and in St. Paul's parish, Duluth. It is hoped that by November the new bishop may be appointed, and so Bishop Gilbert be relieved of the burdens which are too great for his shoulders if not for his heart.

Nebraska

Geo. Worthington, S.T.D., LL.D., Bishop

Missions have been held with encouraging results at York and at St. John's, Omaha, by the new head of the Associate Mission, Omaha, the Rev. L. T. Wattson, who is peculiarly adapted to this work, and for whose visit to other parts of the diocese arrangements are being made.

The Brotherhood of St. Andrew is putting on new life in this diocese. A new chapter has been organized in Beatrice, and an important meeting was held in the cathedral on Advent Sunday, when the Bishop and Mr. Sterling, of Chicago, gave addresses on Brotherhood work. On the following Tuesday the Cathedral Chapter held its anniversary dinner, to which it invited the other city chapters and the clergy of Omaha, and at which a number of encouraging and stimulating addresses were given.

Furnaces have been put into St. Andrew's church, Omaha, and St. Martin's, South Omaha, and an effort is being made toward a similar improvement in Trinity church, Norfolk.

The last annual council abolished the office of archdeacon and reverted to the old plan of district presbyters, each to be responsible for the active prosecution of mission work in his district. The diocese has accordingly been divided into four missionary districts, with an average of ten counties in each, and the following appointed as district presbyters: The Rev. L. T. Wattson, Omaha; the Rev. D. C. Pattee, Cedar Rapids; the Rev. W. H. Sparling, Nebraska City; the Rev. A. E. March, Central City.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Two churches have been consecrated in the diocese during the month of December.

Emmanuel church, Hastings, a fine brick structure, was consecrated on the first Sunday in Advent. Bishop Gillespie preached the consecration sermon, and was assisted in the service by the rector, the Rev. W. W. Taylor the first rector of the parish, Rev. J. W. Bancroft; and the veteran missionary, the Rev. J. Rice Taylor.

St. James' church, Rockford, was consecrated on Tuesday, Dec. 3rd, by the Bishop, assisted by the Rev. M. H. Martin, minister in charge; the Rev. Woodford P. Law, general missionary; the Rev. John Brewster Hubbs, and the Rev. E. M. Duff. The sermon was preached by the Rev. Mr. Duff, from Rom. xiii: 14. After the service lunch was provided by Mrs. Bailey for the visiting clergy.

All in the diocese will be pleased to welcome the Rev. Dr. Wm. H. Van Antwerp, who is to return from the East, and become rector of Grace church, Holland.

The general missionary of Grand Rapids Convocation reports 30 Baptisms since the first Sunday in Lent.

Kansas

Frank R. Millspaugh, D.D., Bishop

Bishop Millspaugh has returned from a visit to the small missions along the Rock Island Road in Western Kansas, confirming 20, where he found the Church people faithful and earnest, although few in numbers. His last visit was at Goodland, 400 miles west of the see city, where the Church people have bought some lots, and purpose constructing a temporary chapel.

On the 2nd Sunday in Advent, the Rev. Samuel E. Busser was instituted rector of St. Andrew's church, Emporia, by the Bishop, Dean Bodley, of the cathedral, preaching the sermon, on "The work of the ministry;" 11 were confirmed.

On Sunday evening, of the same date, the Bishop visited the mission of the Messiah, at Lebo, preached, baptized two, and confirmed two. The faithful few of this mission have purchased a store on the main street and fitted it up as a church with all the chancel appointments; the people are an example of faithfulness and energy to all the missions in the diocese. Mr. T. B. Jennings, a son of the late dean of the theological school at Syracuse, C. N. Y., has been commissioned lay-reader. This mission has been placed under the charge of the rector of Emporia.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

JANUARY

e Book Society.
5. St. Thomas', Oakmont; All Saints', Allegheny.
6. Emmanuel, Allegheny, Institution; St. Matthew's, Pittsburg.
12. Philadelphia. 19. Princeton, N. J.
25. Trinity, Pittsburg, Bishop's Fourteenth Anniversary.
26. Epiphany, Bellevue; Incarnation, Knoxville.
28. Ex-Committee Board of Missions.
28–29. Convocation, St. Matthew's, Homestead.
31. St. Timothy's, Esplen.

FEBRUARY

2. Pittsburg: St. Paul's and St. Matthew's.
2. Church Home. 5. Trinity, Sharpsburg.
7. St. Peter's, Uniontown.
9. St. Mark's, Johnstown; St. Peter's, Blairsville.
10–11. Convocation, Christ, Oil City.
13. Trinity, Pittsburg, Quiet Day for Women, Bishop Dudley.
14. Ascension, " " " " the clergy, " "
15. Trinity, " Conference for Christian Workers, Bishop Dudley.
16. Pittsburg: St. Mark's; Trinity, Anniversary Laymen's Missionary League.

The mission of St. John the Baptist, Allegheny, has often been mistaken for a Baptist mission, which the congregation very naturally disliked. There was a desire to have a title that was not so misleading, and so it has been decided to adopt another name. Hereafter the mission will be known as All Saints', Allegheny.

The parish of Christ church, Greensburg, has met with a sad loss in the sudden death, on Dec. 12th, of Mr. Wilson Baughman, senior warden of the parish, and one of the most active and generous members of the congregation. Among other bequests in his will is a legacy of $200 a year to Christ church.

The churches of St. John and St. Vincent, Erie, have consolidated, and will hereafter form one large parish, under the rectorship of the Rev. George Winthrop Sargent, formerly of St. John's. At St. Alban's the rector, the Rev. W. W. Mills, teaches the children by the Dupanloup system, having a catechism every Sunday, at 3:30 P. M., with all the features of the catechetical system, and the results are very gratifying, and show that the system is feasible even where a priest is working single-handed.

A mixed vested choir of 40 voices, which has been for months under careful training by the rector of the church, the Rev. D. J. Herron, made its first appearance at Trinity church, New Castle, on the morning of Advent Sunday.

Interesting Advent services were held during the first week in Advent at St. Stephen's church, Wilkinsburg, the preachers on the various evenings being the Rev. Mr. McLure, of Oakmont, the Rev. Drs. Mackay, Arundel, and White, of the city, and the Bishop. At St. John's church a course of services, with sermons more especially for men, was in progress on the Wednesday evenings during Advent, the sermons being delivered by the Rev. Mr. Barber, the Rev. Dr. White, and Bishop Whitehead.

The December meeting of the Pittsburg branch of the Woman's Auxiliary was held Dec. 5th, in the Church rooms, and was one of unusual interest. An address was made by the Rev. Mr. Burkhart, a missionary in West Virginia, concerning the needs of his work, and in response he was given a set of altar linen, and a chalice and paten. Miss Sybil Carter spoke in behalf of her work among the Indian women in Minnesota, and elsewhere. She has eight points which she supplies with teachers, for whose salaries and maintenance she is responsible. Four barrels of provisions to help replenish the stores of the various stations were promised. In the afternoon Mrs. Dr. Daly, of the East End, gave a reception for Miss Carter, when she had on exhibition and for sale a quantity of the fine lace made by Indian women under her supervision. Over $200 was realized from its sale.

The annual service of the Brotherhood of St. Andrew was held in Christ church, Allegheny, Dec. 4th. Bishop Whitehead presided. Addresses were made by the general secretary, Mr. J. W. Wood, and the second vice-president, Mr. Silas McBee, and by the Rev. Mr. Meech, rector of the church, and the Rev. Drs. White, Mackay, and Maxon. During his visit to the city Mr. McBee delivered two lectures on Church architecture at Calvary parish house, and he and Mr. Wood spent some time in making arrangements for the next annual convention of the Brotherhood, which will be held in this city in October of 1896.

GREENSBURG.—Christ church, the Rev. A. J. Fidler, rector, celebrated the 4th anniversary of the opening of the handsome church on Monday, Dec. 2nd. At 10 A. M., in connection with the service of the Holy Communion, an address was made by the Rev. J. R. Wightman. Choral Evening Prayer was rendered by the vested choir, which for the first time, was introduced into the parish. The congregation was delighted with the effective work done by the new body choristers. The Rev. H. H. Barber preached strong, force sermon from Isaiah iv: 6.

FRANKLIN.—St. John's church has recently been the recipient of a memorial gift at the hands of Miss Smyth, daughter of Recorder Smyth, of New York. The gift, a memorial of a beloved mother, consists of a handsome altar cross, together with a very costly set of service books, Prayer (rubricated), Hymnal, and altar book. The gift was presented to the rector, the Rev. Arthur H. Judge, and through him handed over to the church at a suitable service of benediction.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The Rev. Edward Martin went to work in the McKavett country early in November. A new church is in course of erection at Fort McKavett, $500 having been contributed for that purpose by the Society of the Double Temple, New York, a society that has already entered largely into the erection of 10 churches in Western Texas.

The Rev. M. C. Martin, rector of St. Clement's church, El Paso, has recovered so far that he is once more able to take up all his parish duties, and has now a good class for Confirmation awaiting the Bishop.

The Rev. J. Senior, rector of St. Philip's church, Uvalde, has just started a Church school for boys in his parish, which is endorsed by Bishop Johnston, and begins life very hopefully. For this purpose Mr. Senior has made a considerable addition to his rectory building.

Connecticut

John Williams, D.D., LL.D., Bishop

HARTFORD.—At Trinity College, Chas. Dudley Warner delivered a lecture in Alumni Hall last week, on "The England of To-day."

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BUFFALO.—Nov. 27th, Assembly hall was filled with pupils, parents, and friends of St. Margaret's School, gathered to witness the unveiling of the Ross memorial window, the gift to the school of Mr. and Mrs. James H. Ross, in memory of their daughter, Rosalind Boardman Ross, a pupil in St. Margaret's before her death, which occurred Sept. 2nd, 1894. Miss E. Currie Tuck, principal, made a short introductory address. Dr. Matthew D. Mann, on behalf of the Board of Trustees, of which he is president, accepted the gift. The window is a re-production of a portion of that to be seen in St. Margaret's chapel, Edinburgh, Scotland, and represents St. Margaret at the laying of the corner-stone of the chapel, the model of which she holds in her left hand. In its proportions it is exact, and in richness and depth of coloring, unusual. It is the work of Ballantine and Gardiner, representatives of the firm which made the original window, and was under the supervision of Mr. Stuart Smith, a gentleman of rare artistic taste. Archdeacon Lobdell made an interesting address, in which he reviewed the history of the most admirable of Scotland's queens, and closed with a touching reference to the subject of the memorial

MEDINA.—The rector of St. John's church, the Rev. R. L. Macfarlane, has established a mission at Lyndonville, a town six miles distant. Mr. Stanley R. Brainerd, of the Layman's League, is assisting in this work. The parish deeply mourns the loss of a devout and faithful worker in the church, Miss Elsie Merritt, whose death occurred in November.

HAMMONDSPORT.—Bishop Coxe visited this parish, Thursday, Dec. 5th, and formally opened the new St. James church, the Rev. Thos. Duck, rector. Promptly at the appointed hour the procession advanced through the nave reciting Psalm cxxxii. Morning Prayer having been said, the rector presented six persons for Confirmation, and before the presentation of the offerings of the faithful, he requested the Bishop to hallow to their several uses the following memorials and loving tributes, some to those departed to the rest of Paradise, some yet in the Church militant: Altar, reredos, altar cross, receiving and collecting basons, pulpit, lecturn, sanctuary rail, Bible, Prayer Books and Hymnals for chancel, font ewer, bell, and windows. The Bishop preached from Levit. xix: 30, and made a strong appeal for the religious training of the young. Among the noticeable features of the new building is its admirable acoustic properties, making it in this, as in all other respects, one of the most agreeable churches in which to worship. Great credit is due the chairman of the building committee, as also to the people of the parish and others for their large and liberal giving, which made the results attainable.

Iowa

Wm. Stevens Perry, LL.D., D.D., Bishop

Compared with the growth in population, the growth of the Church in Iowa has been steady and encouraging, but it has not been equally distributed among the parishes. For instance, there were 64 parishes in 1876 and but 42 in 1894. These two widely separated dates represent the largest and the smallest number of parishes in the diocese within 18 years. In the number of the clergy there has been a gain of nine in 18 years. The increase in the number of communicants has been fruitful, the gain having been nearly threefold, or from 2,689 to 7,144. The growth has been almost confined to the cities, and the showing made for them is most flattering. It has been out of proportion to the increased population in many instances. The offerings have been irregular. After reaching the mark of $111,000 there was a drop of $20,000, and then a gradual swelling up to $175,000, and a fall in one year of $67,000. This is explained by the business depression which was felt alike in Church and trade. While there is much ground for congratulation, there is reason for regret that the list of towns where churches have been started and then abandoned is so long.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

Mahlon N. Gilbert, D.D., Coadjutor Bishop

Confirmations administered by Bishop Gilbert: Edna Mills, 6; Browns Valley, 1; Appleton, 5; Olivia, 2; Glencoe, 2; Waseca, 2; Janesville, 4; Waterville, 3; Highwood, 9; Moorhead, 5; Perham, 5; Wadena, 4; Oak Valley, 7.

FARIBAULT.—The Cathedral Boys' Club in connection with the parish has been started. Connected with it will be a museum, military and gymnasium departments. Lieut. F. R. Smith will overlook the military department. Dr. G. Wood, Sr., is president. Lectures and readings will form a special feature of the club.

ST. PAUL.—The Board of Missions has elected the Rev. C. E. Haupt, secretary, in place of the Rev. Dr. Ryan, of Duluth diocese.

A beautiful new blue chalice veil has been presented to the church of the Good Shepherd. The precious stones on the arms of the cross are from the church of St. Sophia, Constantinople, purchased by Mr. Wansey during the Crimean War. The pearls in the middle of the cross formerly belonged to Mrs. Byrnes, wife of Commodore Byrnes, U. S. N.

The Church Club has increased its membership considerably during the past year. During the Lenten season a series of lectures on the Church under the auspices of the society will be delivered in St. Paul and Minneapolis.

ST. PAUL PARK.—The ladies of the parish have organized a Trinity Guild to meet weekly for the purpose of working for the Church.

Newark

Thomas Alfred Starkey, D.D., Bishop

On Dec. 12th occurred the death of the Rev. Robert Norris Merritt, S. T. D., the venerable rector of St. Peter's church, Morristown, for nearly 43 years. Dr. Merritt was born Aug. 17, 1826, in St. John, New Brunswick. He was educated at the St. John Grammar School and the University of New Brunswick, and took his degree, afterwards studying law. Giving up this idea, he became a candidate for orders in the diocese of Toronto, receiving his theological education at the Theological School at Cobourg, then in charge of Archdeacon (afterwards Bishop) Bethune, and at the General Theological Seminary in New York. He was ordained deacon in St. George's church, Kingston, and priest by the Rt. Rev. John Strachan, at the first ordination held in Holy Trinity church, Toronto. He was assigned to the mission of Barton and Glanford. After a successful experience there, having built a number of churches, he came to New York for required change, and became the rector of St. Peter's, Morristown, in 1853. It was soon found necessary to enlarge the church, and a new chancel was built at the west end with choir loft. Outgrowing the needs of all this, after still another enlargement, the corner-stone of the present magnificent edifice was laid on All Saints' Day, 1887, by the Bishop of Newark. Dr. Merritt has been secretary of the diocese and president of the Standing Committee. He administered the Fund of the Widows and Orphans of the two dioceses as treasurer for years. For a lengthy period the office of Dean of the Convocation of Newark was his. His scholarly abilities were recognized as the Bishop's examining chaplain, and as an examiner, especially in Hebrew, at the General Theological Seminary, of which he was also a trustee. In 1874 Columbia College conferred upon him the degree of S. T. D., which was afterwards granted by the University of Trinity College, Toronto.

He was a man of extremely retiring disposition, refusing to thrust himself forward, and declining many offices that would otherwise have been awarded him. He expressly stipulated that all his sermons must be destroyed within 30 days after his death. He was a man of intense strength of will. His steadfastness of purpose appears in the magnificent church which is due to his indomitable will. He gave his personal attention to every detail of construction. His executive and financial ability was wonderful. Busy at all times, he yet managed to keep himself conversant with the newest thought of the day, both theological and scientific. His parishioners always welcomed him, especially the humble, to whom he was a constant visitor and sympathizer. He was a man of strong convictions, and firm in his maintenance of the principles in which he believed.

The burial services of the Rev. Dr. Merritt took place in the church, Monday, Dec. 16th. The church was draped

in black. The body had lain in state till the hour of the funeral. There was a low celebration of the Eucharist for communicants at an early hour, the Rev. J. M. Gilbert being celebrant. Later the burial service itself took place, accompanied by a High Celebration. The full vested choir of the church was present, accompanied by many clergy vested in surplices and violet stoles. Bishop Starkey was the celebrant. The Rev. Joseph H. Smith was deacon, and the Rev. Wm. M. Hughes, rector of the church of the Redeemer, sub-deacon. The service was Garrett's in E flat, with *Benedictus Qui Venit*, and *Agnus Dei*. The Rev. Canon Knowles, of Trinity parish, New York, a warm personal friend of Dr. Merritt, had charge of the arrangements. The honorary pall-bearers were the Ven. Archdeacon Jenvey, the Rev. Messrs. W. W. Holley and N. Barrows, and Messrs. Henry Hayes, Frederick W. Stevens, Alfred Mills, and D. Smith Wood.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROORLYN.—The church of the Redeemer, the Rev. G. Calvert Carter, rector, lately held a festival called Nigni Novgorod, at which the net receipts amounted to $1,000, to be applied to reducing the indebtedness of the parish.

St. Andrew's Brotherhood held its first corporate Communion on St. Andrew's Day, Nov. 30th, in the chapel of St. Ann's church, various chapters of the city attending. The rector, the Rev. Reese F. Alsop, D.D., with his assistants, administered the Sacrament. A similar re-union of the Brotherhood annually, in reception of the Holy Communion, is proposed.

A bazar was lately held at St. Ann's which netted $533.09, and the amount has been applied to the musical expenses and to furnishings of the chapel and its redecoration. In response to the request of the Board of Missions, prayers for missions are offered daily at noon in St. Ann's chapel, a few being always in attendance with one of the clergy.

More than 100 guests, men of St. Mary's parish, assembled recently in the parlors of the parish house at the invitation of the Young Men's Guild, the occasion being the annual reception. The rector, the Rev. W. W. Bellinger, was present, and the evening passed pleasantly while music, songs, recitations, a sleight of hand entertainment, and light refreshments varied the social enjoyment.

Indiana

John Hazen White, D. D., Bishop

INDIANAPOLIS.—The event of the week in Church circles was the opening of St. Paul's Memorial parish house on Thursday, Dec. 19th. The dedication services were conducted by Bishop White, the singing being by the vested choir of St. Paul's. Most of the city clergy were present to rejoice with the rector, the Rev. G. A. Carstensen, over the completion of the handsome edifice. Addresses were made by the Bishop; the Rev. Dr. Dewhurst, of Plymouth Congregational church; the Rev. Dr. Roundthaler, of Tabernacle Presbyterian church; John L. Griffith, Dr. E. R. Lewis, the Rev. J. E. Cathell, and the rector. The Stringfellow chapel, named after the founder of the parish, was filled with an interested congregation, who, after the exercises, viewed the different parts of the parish house, and partook of coffee, served by the hospitable ladies of St. Paul's.

The Rev. Wm. Mitchell is doing successful work in St. Luke's mission, Terre Haute.

The Bishop has completed his first visitation of the diocese, and finds much to encourage him to hard work for the upbuilding of the Church.

There is promise of the permanent establishment of the mission at Montpelier by the purchase of a sectarian home of worship. The Rev. F. O. Grannis, rector of Grace church, Muncie, has held monthly services at this place for four years.

Mr. F. X. Sanders, a denominational minister, and chaplain of the State Prison North, at Michigan City, has become a candidate for orders in the Church.

Louisiana

Davis Sessums, D.D., Bishop

The Rev. Oliver Wilson suddenly departed this life at New Orleans, on Dec. 14th, aged 46 years. He was ordained in St. Paul's church in that city in January, 1875. His first parish was that of Trinity church, Cheneyville, where he remained until 1882, when he assumed charge of Christ church, Bastrop, La. In 1887, he was rector of Grace church, Providence, in the same diocese; from thence he was called to the rectorship of St. Philip's church, Palestine, Texas, and the remaining years of his ministerial life were spent in missionary work in the diocese of Western Texas, where his field of labor was a widely extended one, covering numerous points. The labors of this faithful priest of the Church were so exceedingly abounding in the work of the Lord, that completely broken down in health, he was compelled to give them up, and some two years ago he returned to his native city, New Orleans, and has not since been able to resume the active duties of his ministry. The funeral services were held on the afternoon of the 3rd Sunday in Lent, at St. Paul's church, conducted by the rector of the church, assisted by the Rev. Dr. Percival, and the Rev. Messrs. A. G. Bakewell and A. J. Tardy, all old and much attached friends of the deceased. In a few brief eloquent words, the Rev. Mr. Waters paid a touchingly eloquent tribute to his departed brother, and in speaking of his life under manifol trials and tribulations, being a true type of Christian joy, he said that he had exemplified at all times, the words of the Master: "Rejoice in the Lord always, and again I say unto you, rejoice."

On the 73rd anniversary of his birth the beloved patriarch of the priesthood of New Orleans, the Rev. A. Gordon Bakewell, of Trinity chapel, was the recipient of an elegant gold-headed cane, presented by his brethren of the clergy as a testimonial of their love and esteem.

WILLIAMSPORT.—The Rev. E. B. Moreno, rector of St. Stephen's church, has raised sufficient funds to proceed with the construction of a chapel at Legonier, some 16 miles from Williamsport. The chapel is to be known as St. Paul's.

SHREVEPORT.—The Rev. Dr. W. T. D. Dalzell, rector of St. Mark's church, proposes to organize a chapter of the Brotherhood of St. Andrew, and has called a general meeting of the men of his parish for that purpose.

Easton

Wm. Forbes Adams, D.C.L., Bishop

A handsome Church Bible, a gift in memory of the late Mrs. Elizabeth A. McCleary, has lately been provided for the new St. Andrew's memorial church, at Andora.

At a recent meeting of the Standing Committee of the diocese, held at St. Paul's rectory, Queen Anne's Co., consent was granted to the consecration of Bishops-elect Williams, of Marquette, and Burton, of Lexington.

The Middle convocation, the Rev. Jas. A. Mitchell, dean, met in Christ church, Easton, Talbot Co., on Dec. 3, 4, and 5th. The first service was at 7:30 P. M., Tuesday. Evening Prayer was said and the rector of the church, the Rev. Leonidas B. Baldwin, made an address of welcome, after which the following topics were ably discussed: "The Advent season in the Church," by the Rev. Wordsworth Y. Beaven; "The King and His Kingdom," by the Rev. Chas. S. Spencer, D.D.; "The Judge," by the Rev. Algernon Batte. Bishop Adams closed with a short address. At 11 A. M., Wednesday, the Rev. A. Batte preached an excellent sermon on "The Holy Sacrifices," and the Holy Communion was celebrated by the Bishop. At 4 P. M. a business meeting of the Woman's Auxiliary was held in the church, and a delightful tea was given the visiting clergy and the members of the Auxiliary at the rectory of the church. At 7:30 P. M., a rousing missionary meeting was held. After prayers by the Bishop and an address of welcome to the Auxiliary by the rector, the Rev. L. B. Baldwin, Mrs. Sioussat, president of the Maryland branch, made an address. The Bishop and the Rev. G. C. Sutton, D.D., also made addresses. At 11 A. M., Thursday, a sermon on "Advent," was delivered by the Rev. Thomas C. Page. The concluding service, at 7:30 P. M., was especially for men. The Bishop read the opening prayers, after which the Rev. F. C. Page gave an interesting account of the Brotherhood of St. Andrew. The Rev. Edward R. Rich made an address on "Consecration." The Rev. Dr. Sutton summed up the work of the convocation in his usual vigorous and eloquent manner, and then the convocation adjourned. The next meeting will be held in Whitemarsh parish, Trappe and Oxford, May 5-7, 1896.

CAMBRIDGE.—The vestry of Great Choptank parish have accepted the plans for a parish building, prepared by the late J. Frank Woodrow, of Havre de Grace. The building, which will be of stone, and costing about $6,300, is to be erected immediately in the rear of Christ church.

ELKTON.—The Rev. Charles S. Davidson has entered upon his duties as rector in charge of Augustine parish, with residence at Chesapeake City. The prospects of the parish are excellent. Bishop Adams visited Trinity church, recently, and administered the rite of Confirmation to three candidates.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Plans are being perfected for the holding of a Mission simultaneously in nearly all the parishes in Cleveland, to begin Saturday eve, Feb. 1, and continue through Septuagesima week, including Sexagesima Sunday. The four West-side parishes are to unite in a Mission to be held at St. Mark's church, and the missioner will be the Rev. Frank Woods Baker, of Cincinnati. The general missioner, the Rev. Dr. Barrett, will be at Emmanuel church. Bishop Dudley will be the noon-day speaker at the cathedral, and will besides hold himself in readiness for duty elsewhere in the city whenever wanted.

The recent visit of Mr. John W. Wood, the general secretary of the Brotherhood of St. Andrew, was an occasion of great interest and impetus to the Brotherhood in Cleveland. On the evening of the 2nd Sunday in Advent he addressed a large concourse of men in Trinity cathedral. On the following evening a reception was given him in the cathedral parish house, nearly every chapter in the city being represented in the large company of men who listened to his words of counsel, and joined him afterward in sharing the bountiful and tasteful hospitality of the ladies of Trinity parish.

St. Luke's church, Cleveland, the Rev. C. C. Kemp, rector, are bringing to completion a parish house which they expect to have ready for the benediction of the Bishop on the evening of Dec. 31. On Monday the convocation of Cleveland assembles in St. Luke's church to meet the Rev. Robert S. Barrett, D.D., the general missioner of the Parochial Missions Society, in preparation for the subsequent parochial Mission.

RAVENNA.—Church work and Church life are in good condition in Grace parish, the Rev. Robert J. Walker, rector. A class for Comfirmation is being prepared for the Bishop. The Daughters of the King, a noble body of young ladies, will put in a pipe organ before Easter Day, their own gift. The Bishop confirmed six persons in St. Luke's mission, Niles, and there is a second class forming. This is an interesting, growing, devout, mission. A brick church will be erected there in early spring. The communicants in the parish and mission, while not rich in worldly goods, freely give of their all to Christ and His Church.

SANDUSKY.—The first Sunday in Advent marked the end of a year of successful work of great blessing in Calvary parish. The Rev. Ernest V. Shayler, in charge, is in deacon's orders pursuing his studies at Bexley Hall, Gambier. At the evening service which partook of a thanksgiving character, the following report was made of Mr. Shayler's work: Services held, 158; sermons and addresses, 131; meetings of societies, 11; baptized about 43; presented for Confirmation, 29; married 2 couples; buried 4 persons; calls on the sick, 37; miles traveled, 10,566. The material work of the parish has been the complete renovation and enlargement of the Sunday school rooms; new chairs and carpet for the same; new furnace; gas fixtures throughout; a stone pavement in front of the church property; iron steps placed at the entrance; 200 Prayer Books and Hymnals purchased; a paper published; a dossel extending the entire width of the chancel. On the Sunday before Advent a special afternoon service was held for women only. The minister in charge delivered a very earnest lecture on "The true woman," which was attentively listened to by over 200 women. The offering at the service was for the Daughters of the King, who are doing a noble work in the parish, and under whose auspices the service was held.

Maryland

William Paret, D.D., LL.D. Bishop

BALTIMORE.—The local council of the Brotherhood of St. Andrew held its annual business meeting in Christ church, on Tuesday, Dec. 3rd. The subject, "Brotherhood in Baltimore: What it is and what it should be," was discussed by Mr. Frank V. Rhodes, Dr. John Girdwood, and Mr. Richard C. Norris. The local council has at present between 350 and 400 members. The following officers were elected for the ensuing year: President, Frank V. Rhodes; vice-president, Dr. W. W. Randall; secretary-treasurer, Edward G. Gibson; executive committee, W. F. Focke, R. C. Norris, William E. Bonn, Charles J. B. Swindell, W. J. Parran, Jr., and H. C. Turnbull, Jr.

A "house-warming" took place in the new guild house of St. Paul's parish, at 539 Columbia st., on Saturday, Dec. 7th. A song service by the audience and addresses by Bishop Paret, the Rev. J. S. B. Hodges, S. T. D., rector of St. Paul's, and Mr. Jeffrey R. Brackett, made up the programme of the opening exercises. The guild house was formerly located at Lombard and Penn sts. The house now occupied by the guild was purchased for parish uses, and has been newly furnished. A gymnasium and reading-room have been established. Rooms are provided for the meetings of the various organizations of the parish and of St. John's church, which was recently consolidated with St. Paul's. The officers of the guild house are as follows: Jeffrey R. Brackett, president; Allan McLane, secretary; John N. Glenn, treasurer, and a board of directors.

The St. Michael and All Angels' chapter of the Daughters of the King gave an entertainment in the parish house, adjoining the church, Dec. 11th. Tennyson's "Dream of Fair Women" was portrayed in tableaux by the children of the Sunday school, assisted by several teachers. The chapter has now about 25 members and 10 probationers. The ladies connected with the chapter have been active in hospital as well as in Church work, visiting the poor of the parish, making garments for the needy, and collecting clothing and other supplies, which have been distributed under the direction of the Charity Organization Society.

A meeting of the local council of the Daughters of the King was held on Tuesday, Dec. 10th, at All Saints church. Reports from the different chapters were read

and matters of interest presented connected with the national convention held in New York in November. It was decided to have a public meeting in the church of St. Michael and All Angels' during the latter part of January next, at which bishops and clergy from several States are expected to make addresses. The meeting is to be followed by a "Quiet Day" service.

The Bishop's Guild of St. Paul's church held a sale of fancy articles at St. Paul's House, Dec. 12th, for the benefit of the "silent churches" of the diocese. The main hall was handsomely decorated in purple and white, the Bishop's colors.

By request, the Bishop visited the Johns Hopkins' Colored Orphan Asylum, Sunday, Dec. 15th. He held a service and organized a Sunday school.

URBANA.—The Rev. David May, rector of Linganore parish, has, by the Bishop's request and appointment, added to his duties the care of Zion parish, immediately adjoining.

LONACONING.—St. Peter's church, which has been "silent" for more than 15 years, and is the last of the "silent churches" in the diocese, is expected to be in good order for services by the first of January. The Bishop visited the church recently and confirmed 10 persons, who had been prepared by the Rev. Messrs. David Barr and Alex. C. Haverstick. He also addressed the candidates and administered Holy Communion to 30. In the afternoon he catechised and instructed the Sunday school, which was formed during the summer, and is being kept together in the hope of soon having a rector.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The 25th anniversary of the founding of Grace church, Syracuse, the Rev. Herbert G. Coddington, rector, was observed by special services on the 2nd Sunday in Advent. At the late morning service the rector delivered an historical sketch of the parish, and Bishop Huntington and the Rev. John T. Rose, a former rector, made short addresses. The Bishop celebrated the Holy Communion, and the Rev. E. W. Mundy and the Rev. F. P. Tompkins assisted in the services. The church was decorated with palms and flowers, and the choir sang special music, including Cruickshank's Communion service. In the evening the Rev. W. DeL. Wilson spoke on behalf of the other parishes of the city, and the Rev. John T. Rose made an address on the relation of the parish to the Church at large. A parish reception was held at the rectory on the following evening. The Rev. Thomas E. Pattison, of Emmanuel church, Baltimore, was the first rector of the church, remaining in charge for 16 years. He was succeeded by the Rev. Horace Gates, who resigned at the end of six months. The Rev. John T. Rose, now of St. Peter's church, Cazenovia, was rector for three years, and the present rector took charge of the parish in January, 1891.

The Bishop visited Trinity church, Canastota, the Rev. Geo. H. Ottaway, rector, on Advent Sunday, and confirmed seven persons. On the evening of Dec. 9th, Bishop Huntington confirmed 13 persons in Zion church, Fulton, the Rev. H. Morison Clarke, Ph.D., rector.

VAN ETTEN.—A ten days' Mission was held in St. Thomas' church, the Rev. G. Wharton McMullin in charge, beginning on St. Andrew's Eve, conducted by the Rev. George Bowen, of Waverly, N. Y. The Missioner is a powerful preacher and a spiritual man, and it is believed that souls were saved and the faithful strengthened through his efforts.

Washington (D. C.)

CITY.—A meeting of the ministers of all denominations who are interested in a better observance of Sunday, was held at Willard Hall, Monday, Dec. 9th. The meeting was called by the executive committee of the Churchmen's League. Judge Bradley was elected chairman of the meeting. The Rev. John H. Elliott, S. T. D., read a report from a committee of the Churchmen's League, which showed that there are now practically no laws on the statute books which are sufficient to secure a proper observance of the Sabbath, in accordance with the views of the League. The form of the resolution which should be presented to Congress as the sense of the meeting was discussed by several eminent clergymen and lawyers, and the phraseology of the paper caused considerable comment. The Rev. Messrs. John H. Elliott and Mackay-Smith took the ground that, as there had once been very good Sunday laws there, this resolution was copied as nearly as possible after what had been in force, which was probably what could be passed by Congress again. The resolution was finally passed as follows:

It shall not be lawful for any person to keep open any place of business nor maintain a stand for the sale of any article or articles of profit during Sunday, excepting apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity. Nor shall any public playing of foot-ball, or base-ball, or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday. Nor shall any building operations or work upon railroad construction be permitted upon the Sabbath day. And for any violation of this act the person offending shall, for each offense, be liable to a fine of not less than five nor more than fifty dollars.

The Rev. Alex. Mackay-Smith offered a resolution to be added to the bill by the committee, prohibiting corporations, by a heavy fine, from compelling their employes to violate this law. This was carried, and on motion of ex-Commissioner Lyman, a committee of seven was provided to urge the matter before Congress. Judge Bradley was made a member of that committee; the other members will be announced later.

The Rev. William G. Andrews, D. D., of Guilford, Conn., was married to Miss Carrie Caldwell Jenkins, daughter of Admiral Jenkins, by the Rev. Randolph H. McKim, D. D., at the home of Mrs. W. H. Parker, on Wednesday, Dec. 11th.

On Monday, Dec. 9th, the Rev. John H. Elliott, D. D., rector of Ascension church, was elected chairman of the Standing Committee of the diocese, and the Rev. Alfred Harding, secretary.

A meeting of the laity was held Dec. 10th, in the Sunday school room of the church of Epiphany, to take further action urging the Rev. H. Y. Satterlee, the Bishop elect, to accept. Resolutions which were highly commendatory of the new Bishop, and urging him to accept the call, were adopted, and a committee was provided to present them to Dr. Satterlee.

New Hampshire

William Woodruff Niles, D. D., Bishop

PENACOOK.—The people of St. Mary's church have many reasons for thanking God and taking courage. On Nov. 17th, the Bishop visited this church, confirming ten persons. This makes the number of communicants 60, while three years ago only 18 were reported. Financially, too, there are many signs of prosperity. This is true not only of the Church but especially of the Young People's Guild, which is under the efficient management of Mrs. Ida May Harris. At a festival lately held the net proceeds of the occasion were about $58.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

Confirmations reported: St. John's, Pequea, 4; Ascension mission, Parkesburg, 6; Trinity, Coatesville, 23; St. Thomas', Whitemarsh, 35; St. James', Bristol, 7; St. Martin's, Oak Lane, 6; St. Asaph's, Bala, 10.

CONSHOHOCKEN.—On Wednesday, Dec. 12th, there was held in Calvary parish, the Rev. Herbert J. Cook, rector, a meeting of neighboring chapters of the Brotherhood of St. Andrew. Supper was served to the guests, before the service, in the parish house. Addresses were made by the director, Mr. Charles Lukens, Mr. James C. Sellars, and G. Harry Davis, Esq. Steps were taken to form a local council as the outgrowth of this helpful meeting.

BALA.—On Sunday afternoon, 8th inst, there was a very large congregation in St. Asaph's church at the benediction service for the new window and tracery which has been placed in the south transept by the Roberts family, one of whom is a vestryman of the parish, Mr. Geo. B. Roberts, president of the Pennsylvania R. R. Co. The vested choir, followed by the Rev. F. Burges, rector of the church, and Bishop Whitaker, entered singing the processional hymn, "Hark! the herald angels sing." Pausing in front of the new window and facing it, the rector read some appropriate Scriptural selections. To these succeeded the *Magnificat*, which was strikingly in character with one of the scenes portrayed on the window. Bishop Whitaker offered the prayers of benediction, following which the choir and clergy entered the chancel, when regular Evensong was begun. At its conclusion a class of ten was presented for Confirmation, and the Bishop preached a sermon on the parable of the ten virgins. The window, which is of three panels, was designed and made by Clayton & Bell, of London. The stone tracery was cut in this city, and is a copy of the tracery in a window of St. Mary's chapel, Oxford, Eng. The principal theme is the Epiphany, illustrating the adoration of the magi, as described in St. Matthew ii: 11. This theme occupies the upper two-thirds of all three panels. Blue and crimson of the richest tints are the prevailing colors of the entire window. In the centre panel, the Blessed Virgin, clothed in the traditional role of blue, is seated with the Holy Babe in her lap. At her feet are the presents brought by the wise men. The side panels represent the three magi with their servants, in attitudes of adoration. Behind and above the Blessed Virgin, on all three panels are angels and archangels, cherubim and seraphim, in reverential postures, singing. The lower third of the three panels represent different subjects. On one is the Annunciation; on another, the visitation of the Blessed Virgin to St. Elizabeth; while the third depicts the presentation of Christ in the temple. Beneath the scene representing the Epiphany, there is this inscription: "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Across the base of the window is the following:

To the glory of God and in the memory of John Roberts, the first settler of the land upon which this church is erected; born, 1648; died, 1724. "The just shall live by faith."

John Roberts came to America from Wales in 1681, and the farm where Mr. G. B. Roberts resides came to him as an inheritance from his ancestor.

Massachusetts

William Lawrence, S.T.D., Bishop

EPISCOPAL VISITATIONS

JANUARY

5 Boston (Mattapan): A. M., church of the Holy Spirit; P. M., St. Paul's church, Natick; evening, St. Andrew's mission, South Framingham.
8. P. M., Trinity church, Wrentham.
10. P. M., Church of the Epiphany, Walpole.
11. P. M., Church of the Carpenter, Boston; evening, Grace church, Everett.
15. Evening, St. Luke's church, Linden.
17. P. M., Trinity church, Stoughton.
19. A. M., Boston, St. Andrew's church; P. M., church of the Holy Name, Swampscott; evening, St. Stephen's church, Lynn.
22. Evening, Christ church, Hyde Park.
24. Evening, St. Paul's church, Malden.
26. Lowell: A. M., St. Anne's church; P. M., House of Prayer; evening, St. John's church.

The Rev. Andrew Gray, D.D., the author of many controversial pamphlets, and a well-known lecturer on Church history, has accepted a call to the charge of St. Thomas' church, Somerville. There is no clergyman in the diocese who has done a better work for the defense of Church doctrine and Bible truth than Dr. Gray, and his acceptance of a parochial charge will be the beginning of a noble work for St. Thomas' church.

BOSTON.—At the monthly meeting of the Woman's Auxiliary in St. Paul's chapel, reports from Japan, Mexico, and other foreign and domestic fields, were given. Bishop Rowe, of Alaska, gave an admirable address, and mentioned in detail the needs of his new work in that far-away land.

At the quarterly meeting of the local council of the Brotherhood of St. Andrew, in the church of the Messiah, Mr. Robert H. Gardner was elected president. Mr. Albert H. White and the Rev. F. B. Allen made addresses on "Christian Citizenship." The Quiet Service was conducted by the Rev. Messrs. Thomas W. Nickerson and A. B. Shields.

The Rev. Father Field, of the Cowley Brotherhood, who has charge of St. Augustine's for colored folk, recently held a fair for the benefit of his work. In a published document, he says: "The one colored Episcopal church of St. Augustine's, represents the work of the Episcopal Church among them. It ought to be a large church built not for present needs, but for future necessities. The generosity of some rich people has enabled it to reach its present size, but the selfishness of others is a continual hindrance to the work. Waiters and domestic servants are not allowed to go to church by the families which employ them." He has, however, done much to improve the condition of his people, and hopes that further progress in this direction will be forthcoming.

HUDSON.—The Rev. G. S. Pine, of Marlboro', has started a mission in this town. A hall has been fitted up with church furniture, and a large number of persons are interested in their new work. Services are held on the second and fourth Sundays of every month.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Coadjutor Bishop

The regular meeting of the Richmond clericus took place on Monday, Dec. 2nd, in the vestry room of St. Paul's church. The Rev. G. C. Abbitt, rector of St. Mark's, was elected secretary, *vice* Rev. Z. S. Farland who has gone to the diocese of Southern Virginia. The Rev. W. A. R. Goodwin made an address on the subject of the Bishop Payne Divinity School, Petersburg, where colored young men are trained for the ministry. There are now seven students in the school. Resolutions were adopted endorsing the value of such an institution for the colored race, and that an annual contribution towards its support be made by the several churches represented in the clericus.

Dec. 1st, Bishop Coadjutor Newton visited Monumental church, Richmond, preaching a sermon of great power and confirming 11 candidates. The new Grace church, Cobham, is progressing rapidly, the slating of the roof having been finished and the interior ready for the plaster work. The expectation is that the completed building will be occupied before the close of January, and it will then be consecrated. It will be very similar to the structure that was burnt, except for the addition of a chancel. Memorial windows are to be placed in the church by Dr. Channing Page, of New York, in memory of his father, the late Mann Page. Mr. Henry Sigoumey, of Boston, will erect one in memory of his father, Henry Sigoumey, and his mother, who was Miss Amelia Rives; and Dr. W. C. Rives will erect one to the memory of his father, the late Wm. C. Rives, of Cobham Park, who gave the ground for the cemetery at the church and that on which the rectory stands. It may be remembered that this church, which was destroyed by fire some months ago, was considered one of the most costly, for its size, in the country.

Opinions of the Press

The Church Standard

A PAUSE IN THE UNITY MOVEMENT.—If there is a pause at present in the more practical measures for the pressing of unity, it may perhaps be because such measures are still premature. In a sect-rent country like this, it is no slight matter that the evils of division should have been so widely and, on the whole, so candidly considered; but nine years (since the Convention at Chicago) is a short time within which to look for results that would be really valuable; and to expect that, within so short a space, any single body of Christians should lay aside its denominational prejudices, embrace the principles and order of the historic Church, and acquire such an intelligent knowledge of our own Church as to be desirous of an union with us, would be preposterously unreasonable. The nine years in which all that should be done would be very full years indeed!

The Episcopal Recorder

ANGLOPHOBIA.—That there is a vast amount of dislike, and baseless and unreasonable dislike, of England in the United States, may be admitted, but we very much question whether it could properly be characterized as "intense hatred." It is a pity, a great pity, that there should be even the shadow of excuse for such a statement.

Bound together, as these two great nations are, by similarity of laws, language and religion, and destined, as we believe the English-speaking peoples are, to dominate the world, all causes of irritation and alienation between the United States and Great Britain should, as far as possible, be avoided, and those things cultivated which "make for peace," comity, and fellowship. A cheap and blatant jingoism will be avoided and decried by all who have the truest interests of these great peoples and the world at heart. Long may the Stars and Stripes and the Cross of St. George be twined in friendly folds.

From The Church Times

THE ITALIAN MISSION.—It is a commonplace of English history that the stoutest ally the Roman Catholics in this country possess, is the Protestant Dissenter. We were not surprised, therefore, to find the *Daily Chronicle* blossoming forth into pictorial raptures over the scheme for building a Roman Catholic cathedral in Westminster. Doubtless one way to get one's self rated at one's own valuation is to set a high price upon oneself. Our Roman Catholic friends do not err on the side of self-depreciation. The hoardings of the Royal City have for some time been emblazoned with posters, setting forth the proposed erection of "Westminster Cathedral," which the *Daily Chronicle* effusively describes as designed for the "Cardinal Primate of England." We have heard of a Primate of All England, and a Primate of England, but know of no such person as the Cardinal Primate. Not even the *Daily Chronicle* can, by a mere process of dubbing, make Archbishop Vaughan into the Cardinal Primate, any more than it can make Dr. Parker the Grand Master of the Templars. If we have taken notice of its excitement over the newest sensation, it is only to illustrate the truism we enunciated at the beginning of this paragraph. But we might not unreasonably ask of what use it is to bring intruding prelates into English dioceses, when the work of the Church is being carried on by her national bishops, the successors of a long and unbroken line of ancestors. While the head of the Italian Mission was engaged in laying the stone of an un English building, the Primate of All England was consecrating five prelates at St. Paul's to carry on the English episcopal succession at home and in the Colonies. It would seem the veriest waste of religious effort to try to convert a nation which is blessed with its own National Church, and that a living and actual agency of spiritual enterprise.

PAMPHLETS RECEIVED

How to be a Christian by the Gospel of Jesus Christ. By Thomas A Davies. New York City. 25 cts.

The Congregationalist Handbook for 1896. W. L Green & Co., Boston.

Year-Book of St. George's church. New York City. 1895.

Essay by Lady Cook on Social Topics. 3rd Series. The Universal Pub. Co., London. 6d.

The Western Reserve Bulletin, Oct. 1895. J. B. Savage, Cleveland, O.

Inquiry into the Causes of Agricultural Depression in New York State. Leaflet No. 1. The New York Association for Improving the Condition of the Poor. 5 cts.

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The Living Church

Chicago, December 28, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

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A CORRESPONDENT of *The Church Times* pays his respects to Mr. du Maurier's "Trilby" and to *Punch*, of which du Maurier is described as the better half. "Trilby theology" is defined as follows: "Live exactly as you please in this world, somebody will put it all right for you in the next, if there is another world." There are three Anglican clergymen in Trilby, one of whom is a drunkard, the other two are fools. Though the scene is chiefly laid in Paris, no Roman clergyman appears for good or bad. Likewise in *Punch*, since it went into Roman Catholic hands, no joke or sketch appears at the expense of the Roman clergy, while ample opportunity is found for presenting Anglican bishops, rectors, and curates, in every kind of absurd or contemptible light. Especially are slurs directed on every claim to a sacerdotal character in the Anglican clergy. The writer thinks people should consider the influence of this upon the children of families into which this paper is admitted.

"Rector *vs.* Vestry" would be the proper title of the report recently published of the Alabama case, in which the rector's claim to appoint the organist and choir and to control the use of the organ, was resisted by the vestry. The controversy arose in St. John's parish, Mobile. The disagreement was submitted to the Bishop, and he asked advice of the Standing Committee, of which the clerical members voted to sustain the rector, the lay members to sustain the vestry. "The contention was of an amicable character," the Bishop writes, "designed to settle an oft-raised question." Bishop Wilmer's decision, based upon the canon of 1874 and upon precedent in the Church of England, gives the control of the church, the choir, and the organ to the rector. He quotes a pertinent decision of the late Bishop Stevens on this point. The full report of the debate and findings was published by the diocesan council, and may be obtained by addressing the Rev. Dr. J. L. Tucker, Mobile, Ala.

Fraternity

"If one member suffers all the members suffer with it," is as true of the body politic as of the body physical. It is the bane of a prosperous civilization, that bonds of brotherhood and sympathy are weakened, that self-dependence and self-assertion are more and more developed by the strong, while the feeble are depressed and discouraged.

In a condition of society where all are struggling on the same plane, and all feel alike the burdens of life, there is a quick response of sympathy in misfortune and a mutual helpfulness that mitigates the rigors of poverty and softens the asperity of pain. Among the poor there are often exhibitions of unselfish kindness and sacrifice towards each other which are most beautiful and touching. The laboring man with a large family, hard pressed for daily bread, will often divide his little earnings with a neighbor in distress. The poor woman who must toil into the night for a scanty subsistence, may be found watching by the bedside of a sick child, whose only claim upon her charity is the claim of the suffering poor. The basis of such devotion is not the "tie of class." It is the sympathy of hearts disciplined in the same hard school of experience. The poor man knows how dreadful is calamity to the poor. He knows that when all conditions are favorable the lot of the poor is hard enough, and he realizes, in the presence of a great misfortune, what the sufferings of a brother are, and what is the blessedness of help and sympathy at such an hour.

The rich and prosperous stand more by themselves. They are not bound so closely to others in a daily experience of common toil and hardship, and when calamity comes they are able to help themselves. Nothing that others can do is of great value to them, and they are not likely to realize that anything they can do for others can be of great value. They are not indifferent to suffering. They are not altogether selfish and heartless; but from habit and circumstance they have lost the power of sympathizing with conditions of life other than their own.

Hence it comes, that the poor who toil together and know each other's needs and sufferings, respond with lavish sacrifice, in comparison with their means, while the rich pass by on the other side, when suffering presses hard upon the unfortunate. This is not true of all, rich or poor, but it is true as a general statement. It is so far true as to be the acknowledged explanation of the bitter feeling that is growing up among the poor towards the rich; a feeling of reproach, that in many is begetting a spirit of revenge. The rich do not, as a class, sympathize with the poor, nor trouble themselves about their condition. They take it for granted that, for the most part, the poor are shiftless and ought to take the consequences; that it is useless to try to help them, since with all that can be done for them their condition will not be materially improved.

However true this may be, the fact remains that we are brethren, members one of another. If a man is hungry, or cold, or afflicted, we are not excused from proffering aid and sympathy, by the probability that he will be in the same condition again, even if we do help him. Reference is not made here to tramps and vagabonds and professional rascals, but to the rank and file of the "lower classes," who plod on from year to year, in the best of times without hope of anything better, and in hard times are doomed to abject misery and a life of rayless gloom. They may be aided and encouraged without being "pauperized," if those who are near them and able to minister in all good things will take the trouble to do it.

A Japanese ambassador to England, when asked what he thought of European society, replied: "One great drawback to it is the entire absence of the sense of brotherhood which the strain and competition of modern business has produced. In Japan the members of a family are all bound together by the closest social ties. When I am in Tokio, there is no man of my native village, no matter how poor, how mean, or how destitute he may be, that would not have the utmost confidence in coming to me for assistance. Nor could I refuse it to him. Thus, in the Japanese capital, with a population of 1,500,000, there are only 800 or 900 persons who depend upon the State for their support—that is, who correspond to your paupers."

Taking this statement "with a grain of allowance," we may yet learn a lesson from Japan. Let us hope that, as Japan grows in commercial and mechanical pursuits, as the claims of business increase, and wider fields are opened to the ambition of its aspiring citizens, it may not lose the sense of brotherhood which insures to every suffering neighbor the sympathy and aid of the more fortunate.

Summary of Ecclesiastical Events, 1895

Our yearly record dates from about Dec. 15, 1894. At that time the entire Christian world was horrified at the reports of Turkish atrocities in Armenia, and that condition of affairs has continued throughout the year, but beyond being greatly shocked the Christian nations of Europe do not appear to be capable of taking any aggressive action to put a stop to the persecutions.

In England, the threatened attack upon the Church by the Disestablishment of the Welsh dioceses collapsed with the overwhelming defeat of the Liberals in the August elections and the return of Lord Salisbury to power. The condition of Christian education seems likely to be improved by the same event in politics. A notable event in January was the commemoration of the martyrdom of Archbishop Laud, which aroused widespread interest on both sides of the Atlantic. This suggests that one of the works upon which the Liberal party pounded its hull was a proposal to erect a memorial of Oliver Cromwell. But the Church of England has its modern as well as its ancient martyrs, for the riots at Ku-Cheng, China, recently, resulted in the death of several English missionaries, four of whom were sent out by the C. M. S.

Of controversies there have been enough. The Cabrera consecration was hotly debated, and memorials and manifestos multiplied, until at last the subject was referred to the next meeting of the Lambeth Conference. A hot conflict is still going on over the marriage of divorced persons by priests and in churches of the Church of England, by episcopal license. The Roman controversy has taken on some new and remarkable phases, notably by the publication of Lord Halifax's address to the E. C. U., and the opinions of the Abbes Portal, Duchesne, and Delasge favorable to the validity of Anglican Orders. Both the American and the English nations have been favored with Papal encyclicals, that to the latter bearing particularly upon the question of unity, but the Papal reading of history is so defective that the Archbishop of Canterbury was able to maintain the position of the Anglican Church with ease in his reply to it. On the other side of "the separation" we have to record a charming act of the Archbishop of York, which was widely noticed, when he entertained for the day about one hundred Nonconformist ministers at the episcopal palace.

Among other notable events, that still vigorous veteran, the Ven. Archdeacon Denison, celebrated his jubilee as rector of East Brent. Dr. Talbot, vicar of Leeds, has been consecrated to the see of Rochester, and the genial Dean Hole paid a visit to the United States on a lecture tour, though we believe he returned with more experience than cash. The obituary list of the Church of England contains the names of the much-loved Bishop Thorold, of Winchester; the Rev. M. F. Sadler, the theologian and commentator; Bishop Durnford, of Chichester, at the age of ninety-three; Lord Selborne, Miss Christina G. Rossetti, and another gifted poetess, Mrs Cecil Frances Alexander, the wife of the Bishop of Derry.

In the American Church the year has been eventful, especially as it was the year for the meeting of the General Convention, which was preceded by the usual discussions and arguments. And, although the good Bishop of Western Michigan suggested that the Convention ought to be preceded by a day of fasting and prayer, one is inclined to think that there would be a stronger disposition to appoint such a day after the adjournment of the Convention, chiefly on account of its sins of omission. But we have given so full a report of the Convention in our columns that we refrain from further discussion of it. This has again been a year of aggressive missionary work and Church extension. The new dioceses of Washington, Marquette, Los Angeles, Lexington, and Northern Texas; the missionary jurisdictions of Duluth and Asheville, and the election of a Missionary Bishop for Alaska, are evidences of healthy life. The tone of the Board of Missions is strongly aggressive, and it is approved by the Church, as witness the making up of a deficit of

$100,000 last summer. The foundations of the New York cathedral are about completed, and the trustees of the cathedral at Washington are incorporated. A munificent gift by Mrs. Hearst for a girls' school has been made in connection with this work. The Church in New York State tried to readjust its dioceses and increase the number, but failed temporarily. The work of translating the Bible into the Wenli dialect, a most important gain for missions, has been finished by Bishop Schereschewsky, and funds provided for its publication.

The Church unity movement has met with its ups and downs, though the downs seem to have it just at present. The New York Church Club lectures did not help the kind of unity that was threatened, and the Joint Commission of the General Convention was put somewhat out of joint by the Presbyterian General Assembly, but it has been more firmly rejointed. Meanwhile, the newly formed "League of Catholic Unity," has the field of operations at its disposal. The Massachusetts controversy has continued spasmodically, and has given us a dogmatic definition of existing heresy, and some notable papers and pamphlets. The beginning of January witnessed the formal promulgation of the noble Pastoral of 1894, which had been in substance agreed to at the last meeting of the bishops in council, the previous October, on the doctrines of the Incarnation, the Resurrection, and the Inspiration of Holy Scripture.

In September the Brotherhood of St. Andrew held another earnest convention in Louisville.

The following priests have been elected to the Episcopate during the year: The Rev. John Hazen White to Indiana, the Rev. Frank R. Millspaugh to Kansas, the Rev. Peter Trimble Rowe to Alaska, the Rev. G. Mott Williams to Marquette, the Rev. Henry Yates Satterlee to Washington, the Rev. Joseph Horsfall Johnson to Los Angeles, the Rev. Lewis W. Burton to Lexington. The first three have been duly consecrated. The deaths during the past year have been numerous. Among the Bishops deceased are the Rt. Rev. W. B. W. Howe, of South Carolina; the Rt. Rev. D. B. Knickerbacker, of Indiana; the Rt. Rev. Elisha S. Thomas, of Kansas; and the Rt. Rev. M. A. DeWolfe Howe, of Central Pennsylvania. Among the reverend clergy we may mention as especially familiar names, the Rev. Messrs. S. M. Bird, D. D., Henry A. Coit, D. D., LL. D., H. R. Howard, D. D., E. B. Boggs, D. D., J. M. C. Fulton, D. D., Wm. G. French, D. D., Arthur Brooks, D. D., J. J. McElhinney, D. D., John Ireland Tucker, S. T. D., Henderson Suter, D. D., D. D., Charles H. Hall, D. C. L., Wm. Chauncey Langdon, D. D., Samuel Fuller, D. D., and George S. Converse, D. D.; while among the laity we note the names of Hon. Robert C. Winthrop, of Massachusetts; Lemuel Coffin, of Philadelphia; Hon. Geo. Shea, and James Renwick, of New York; Prof. Henry Coppee, of Central Pennsylvania; Wm. Cornwall, of Kentucky; Hon. S. Corning Judd, and Mrs. Helen G. Fairbank, of Chicago; and Geo. W. Gibbs, of San Francisco, and Mrs. Elizabeth Clarkson Jay, of New York.

During the year the beginnings of the American Church have been forcibly recalled to the present generation by the joyous celebration of the bi-centennial of the founding of Christ church, Philadelphia, the cradle of American ecclesiastical liberty, and by the publication of two histories of the National Church, one by the learned Bishop of Delaware, and the other by Archdeacon Tiffany. Old Trinity parish, New York, has linked the past to the present by reviving the use of the honored and proper titles of vicar and curate for its assistant priests and deacons; and the church of St. Mary the Virgin has pointed the finger of hope towards the future by the completion and consecration of one of the noblest Gothic churches on this side of the Atlantic. In spite of wars and rumors of wars in the East, and of the threatened vindication of the Monroe doctrine by appeal to arms against Great Britain, we look forward to 1896 with confidence, assured that the earnest life and missionary zeal manifest in the Church will be quickened and strengthened by the Holy Spirit, as the Church goes forth to conquer the nations with spiritual weapons, and to bring them into loving subjection to the great Captain of our salvation. For "the Lord is King, be the people never so impatient; He sitteth between the cherubims, be the earth never so unquiet."

Five-Minute Talks

BY CLINTON LOCKE

XLIV.

New Year's is a great time for that delightful amusement, building castles in the air. Of course any one who spends all his time at that kind of architecture, will soon lower the tone of his mind and become a dreamer, walking amid shadows and battling with unrealities, but no one can help now and then piling up those cloudy towers, to be dispelled in a moment by the rough wind of daily cares.

But I am not going to talk about impossible castles. I want to bring before you a fair and stately building, which it is perfectly feasible to put into real life, and build upon these shores of time. What a very fine one you planned last New Year, and where is it now? There is a bit of ruined wall, a half enclosed chamber, a crumbling foundation, and that is all that remains, in many cases, to show for that noble House of Life which was so carefully drawn out a year ago. Oh, these ruined castles of the years gone by! There is no picturesqueness about them like those along the historic Rhine, where ivy mantles the walls and time has harmonized all things into sweet accord. They are more like castles which have just been stormed, ugly gaping rents, where the bombs exploded, blackened rafters where the fire fiercely raged, mournful, ghastly places, which force tears from the most unwilling eyes, and speak of nothing save desolation, and wretchedness, and ruin. But what of that? Need that stop us from building any more? Because our last year's plan failed, shall we make none for the year to come? Would that be like buoyant Americans who are never daunted by one rebuff, but gather up their forces to make another trial? Would it be like men, brave men, who have will and reason left? Would it be like an immortal soul which can aspire to a mansion in the world to come? Do you do anything like that with your worldly plans? When the house burns down up goes a better one; when the business fails, we start afresh. We proudly boast that as a nation, we know no such word as "fail." Let us carry out that maxim in the affairs of the soul, and build a castle which we will struggle to turn from air into a reality. Come and let us plan it together, map out its foundations, draw its towns to a scale, and then go to work to put it into heart and life, for what good are mere castles in the air, no matter how correctly they may be constructed. Can any one live in them? Can they keep out any enemy? Are they any better than mere clouds, taking a thousand shapes as the wind moves them? Fra Angelico used to kneel down and pray before he painted. Suppose you kneel down and pray before you plan; pray for the guidance of the Holy Spirit.

Plan the business part of it. Resolve that it shall be characterized by high and unswerving honor. There shall be in it no chicanery, no undue vaunting of inferior goods, no sacrifice of purpose to gain an unscrupulous customer, no forcing dependent clerks to make statements they know to be untrue, no sharp practice, no taking advantage of the work, but that everything shall be fair and above board, free from pettiness, conceived and carried on in what I consider to be the true Western manner, in a large-handed and large-hearted spirit, scorning a narrow penuriousness and ever ready to assume its share in promoting the public good.

Plan the social part of it. If you are a young woman, resolve that the year shall not be one of lounging on sofas with the last idle novel, a year of empty talk and silly trifling, but that you will be of some good to some one, that you will try to study something, help some neglected family, care for some wandering child. Resolve that your talk at least shall be bright, and that you will know something, no matter what, if it will keep you from utter vacuousness. Thank God, there is a great improvement in young women in this respect. If you are an older woman, resolve that you will not bedizen yourself with finery which everybody knows your husband cannot afford, and the purchase of which must keep somebody out of their money. Resolve that your house shall be the scene of prudent management, calm endurance of domestic worry, of blessed home happiness and sweet content, a centre which draws the husband, a sacred school room, where children shall learn from mother's lips those lessons which sink deeper than all others. If you are a young man, resolve that your castle shall be at least the abode of purity. Shun from this day all those places which, as the Scripture says, lead down to hell; break with all evil companions as ruthlessly as you would part company with snakes; above all, seek the society of pure, good women, for nothing will keep you out of mischief like that. If you are an older man, resolve to place your life on a high and noble basis. Let this year see you more exemplary in your life, kind to all around you, your lips free from profanity and lewdness, your hands free from corruption, your heart free from malice, and your bearing the reflection of what you are, a son of God.

But our castle is not yet complete. Let us plan the religious part of it. Resolve that it shall be a year of prayer, regular, daily, humble prayer. Resolve that it shall be a year when your Bible shall become a book whose inside shall be as familiar to you as its outside. Resolve that the public services of the sanctuary shall be your delight, and your never omitted duty. Resolve that you will never turn away from your Saviour present in the gifts of bread and wine and if you have not that privilege, resolve that in penitence of faith you will qualify yourself for it. And now the castle in the air is perfect. There are it glittering pinnacles, its halls, its presence chamber, its moat, its drawbridge, but remember, it is only in the air, not one stone of it yet laid. To work then, hew out your material, chisel it into shape, build it up. Christ and all good angels help you. All good men are praying for you. Courage, forward, not a moment is to be lost.

Letters to the Editor

SUNDAY SCHOOL LESSON SYSTEMS

To the Editor of The Living Church:

I very heartily endorse all that Mr. Cullen, of St. Paul, Minn., says in your issue of the 7th inst, concerning the deplorable state of our Sunday schools, particularly in the matter of the systems of "instruction" (?) spasmodically pursued. I burn to catch the ear of every priest of the Church and weary him till he be roused (if not already alive to it) on this entire subject of our Sunday schools. I feel so deeply its immense importance to the growth—intelligent growth—of the Church, that I know not how to express my convictions sufficiently forcibly.

Having been engaged in this department of the work of the Church for many years, seeing its immense possibilities, yet the almost completely chaotic state it exhibits at present, I can almost sympathize with the disgusted Brooklyn priest who dismissed his school, in despair of proper results, and devoted himself to doing, in connection with the services of the Church, what ought, measurably, to be done in the Sunday school, in the way of training the young. Still, his error was in not honestly attacking this difficult question and trying to settle it in a more satisfactory manner.

Allow me, with the utmost modesty and good-will, to call attention to the principal evils under which the most important work connected with the Church languishes: *Imprimis*, our clergy, overwhelmed, as most of them are, with parochial duties, and, as a rule, not being devoted by taste or capacity to Sunday school work, too often turn it over to any one who will offer, or be persuaded into accepting its responsibilities, then letting it "run itself," with perhaps, a few remarks on some festivals of great prominence. A school thus fathered, is taught by immature minds, themselves possessing but one qualification for the work which would tax the intellect of our foremost priests, and that is earnestness. They run loose as to the matter of instruction. I have found classes taught from Josephus' works; "A. L. O. E.'s" stories; pathetic, but scarcely Churchly, stories from Mr. Dickens'; Sunday school weeklies, etc. That the Church at large has so long neglected this field can scarcely be adequately explained, except on the score of her hands being full to overflowing with every kind of demand upon her capabilities. Yet, rest assured, she will never grow equal to her duties and responsibilities till this question of the instruction of God's little ones is faithfully and intelligently settled. It would not become a layman to proceed to the weightier matters of the law under which this should be done, in the presence of the Fathers of the Church.

But may I be permitted, considering the burning nature of this question, to suggest the following, as a starting point in the attempt to discharge our duties in this direction? Let some of those who feel most deeply interested in each diocese, bring the matter before their next diocesan convention, secure the appointment of a committee to collect data in the diocese as to the systems of "teaching" and general status of the schools, as to the manner of their conduct, to thoroughly investigate the varied published

systems of instruction, and present to the convention next following, a full report, with such recommendations for the systematization and improvement of the work in this department, as their wisdom suggested. If they could be empowered to act at once, in the way of making recommendations to the rector or priest of each parish and mission in their diocese, especially as to the matter of instruction, the good effects of such a course would be soon apparent, for almost everything is to be remedied. This, I should consider, would be preparatory to bringing the whole question of the Sunday school before the General Convention of 1898, with a view to the appointment of a committee to take charge of this work throughout the American Church. So far as instruction is concerned, the Church has given us the best foundation possible, in the catechism, but that needs to be understood, and some attempt toward making it interesting for the teachers first, before it will be even accepted by the bulk of the teachers themselves, not to speak of the scholars. This is easily done. Let the superintendent teach his teachers. If not able to do this, let the rector do it, and let us have just one more catechism added to the already long list, in which an attempt shall be made to show the teachers how it can be taught interestingly and intelligently, and if we add to this a national superintendent of Sunday schools, and try to interest the parents (try some more, reverend fathers), and persist and pray, we shall not suffer from a certain class of ignorant Churchmanship and indifferentism in the future, as in the past. Pardon so much upon this subject, and yet is it not worth much more? And will not those whose duty and right it is to speak loudly, let us hear from them?

W. H. Boniface.

Peoria, Ill.

WHAT SHALL WE DO WITH THEM?

To the Editor of the Living Church:

Referring to "Y. Y. K's" letter under the above caption, in your issue of Dec. 7th, why will it be better "the sooner the unrevised Prayer Books are out of all the pews," when the Psalter (practically the only part most well-informed Church people have use for when in the pew) can be sufficiently revised in half an hour with a pen, or even sharp, hard graphite pencil, to enable most any Matin or Evensong attendant to whom it may be handed (especially if courteously, with the place found) to as intelligently and correctly participate in the Psalter part of the service as if an 1892 revised Prayer Book were used? Is it not easy to run a line through the words, "Evening Prayer," over Psalm cxlii, and write, or print, that heading over Psalm cxli, and change such words as "the" to read *this*, in verses 8 and 10 of Psalm xxiv; and "so" to read *O*, in verse 12 of Psalm xc, etc., etc.? As to the Communion Service, it is very little changed, especially respecting its use by the laity. What if the worshiper fails to find the versicles commonly known as *Kyrie Eleison* (with his *Christe Eleison* response (after "what our Lord Jesus Christ saith," or an alternate Collect, Epistle, and Gospel for Christmas Day or for Easter Day, or the Collect, Epistle, and Gospel for the feast of the Transfiguration? Can he not (allowing his hearing is all right) hear them read, and on his return home look these things up (if failing to have done so before leaving for church) in his new Prayer Book?—assuming, of course, he is the possessor of, or has access to, one—and, perhaps, the small amount of research may lead him on to study the Book of Common Prayer, generally, which pursuit he might find exceedingly profitable.

"Burn them," says "Y. Y. K.," "in however good binding." What! burn them? and, perhaps, with beautiful steel engravings of our Lord's Crucifixion, Ascension, or Last Supper, opposite Good Friday's or Ascension Day's Epistle and Gospel, or the Communion Office's title page, or "canon" (Prayer of Consecration) therein? What! burn these stoutly and substantially bound books—the book binding done in the days when work was done more to last than at present—costing four or five dollars a piece; only, perchance, to be replaced by twenty or twenty-five cent ones, more expensive editions not being risked in these lenient days when frisky young men and boys—who, we are told, must and "will be boys"—seem able to abuse such movable pew property as books and cushions in their skylarks to and from choir practice, etc., and with apparently little or no risk of being grabbed by the neck, ear, or seat of the trousers (whichever came handiest to the sexton, or his place-taker) and helped promptly to, and out of, the door, as in ye olden, and decidedly more law-abiding, tyme.

W. S. M.

WHAT SHALL WE DO WITH THEM?

To the Editor of the Living Church:

The proposition of Y. Y. K. to burn all of our old, unrevised Prayer Books, makes me think that he must have *lately* come into the Church, for surely if the many parts of Scripture therein contained, the dear old Psalms and hymns, the prayers which soothed and comforted and strengthened those dear to us, and who have gone to their rest, must be burned, it will seem like burning old friends. Why not give them away to be a comfort to those who cannot afford to buy new books, or keep them as we would our old Bibles? "Y. Y. K." writes as though the unrevised Prayer Books and the revised were antagonistic to each other. I say treat them as we do our old Bibles. A. B. C.

PARISH AND MISSION

To the Editor of the Living Church:

In the progress of the Church the parish occupies a two fold position. For intensive work it is difficult to devise a better plan than one which is an extension of the family idea, and which appeals to local pride. Laymen are often interested in a parish, and in no other feature of the Church. They will labor to upbuild its temporalities much as they work for their social or political club-house. But when we view the parish from the point of view of missionary work—the real object of the Church—the merits of the parish become defects. It is found that the organization stands in the way of a true conception of the Church as the family, the expenses of the parish leave nothing for the work of extending the kingdom where it does not exist. To remedy this defect is at once to educate the Church in Catholicity, and to extend the Church to an undreamt of degree.

The suggestion I have to offer is that the Board of Missions, through its Board of Managers, shall reach the individual members of the Missionary Society, not through diocesan or parochial organizations, but directly. Let it use the power it already has, and address to each baptized Churchman a (I was going to say mite-chest) letter, insisting that, considering that the Church exists to do mission work, the individual member of the Church should not rest content with a smaller offering for missions than five per cent. of what he offers for parochial expenses. Another letter might then be sent to the rectors, asking them to see that five per cent. of the amount of parochial expenses reaches the Board of Missions, and, finally, a third and last letter might be addressed to all bishops, calling their attention to the amount which ought to be considered a minimum for the diocese; viz., five per cent. of the amount raised for parochial expenses in the given diocese.

Layman.

Personal Mention

The Rev. W. E. Evans, D.D., has re-considered his acceptance of the call to St. Paul's parish, Petersburg, Va., and will remain at Trinity church, Columbia, S. C.

The address of the Rev. J. A. Antrim is St. Stephen's church, Goliad, West Texas.

The Rev. J. E. H. Leeds, rector of St. Peter's, Pittsburg, Kan., has been appointed general missionary of the Republican River district by the Bishop of Kansas, and will make his residence at St. John's rectory, Wakefield, Kan.

The Rev. J. Everist Cathell has resigned the rectorship of St. Paul's church, Richmond, Ind.

The Rev. J. J. Purcell has resigned the rectorship of Gethsemane church, Marion, Ind.

The Rev. Elmer R. Earle has become rector of St. Stephen's, New Harmony, Ind.

The address of Prof. R. H. Starr, D.D., of the University of the South, Sewanee, will be, during the winter, Green Cove Springs, Florida.

The Rev. H. Q. Miller has accepted the rectorship of St. Peter's church, Weldon, Pa., and has entered upon his duties.

The address of the Rev. C. T. Seibt has been changed from Gambier, Ohio, to 328 West 20th street, New York, N. Y.

The Rev. Clarence Buel, formerly of Cumberland, Md., has been appointed rector of the chapel of the Holy Cross, Baltimore, Md. He succeeds the Rev. W. A. Henderson, who will take charge of St. Mark's church, Howard Co., Md.

Ordinations

On Dec. 18th, at Trinity Memorial church, Warren, diocese of Pittsburgh, the Rt. Rev. Cortlandt Whitehead, S. T. D., advanced to the sacred order of priests, the Rev. James Marion Robertson, who has been in charge of two missions at Kinzua and Youngsville. The sermon was preached by the Rev. Dr. Purdon, and the candidate presented by the Rev. A. R. Taylor, rector of the church.

On Dec. 18th, in St. Paul's church, Detroit, Mich., Bishop Davis advanced to the Priesthood the Rev. Everett P. Smith and the Rev. Robert M. Beach, deacons. The sermon was delivered by the Rev. Cornelius B. Smith, D. D., rector of St. James' church, New York, and father of one of the candidates, from I St. Tim. iv. 6. Mr. Smith continues his duties as assistant at St. Paul's church, Detroit, and Mr. Beach is assistant to the rector of St. Andrew's church, Ann Arbor.

To Correspondents

Mrs. E. T. L.—We cannot give you any information on the matter to which you refer.

Huguenot.—At the last General Convention the counties of El Paso and Reeves were taken from the missionary district of Western Texas and added to that of Arizona and New Mexico. This action goes into effect Jan. 1st, 1896.

Official

The Standing Committee of the diocese of Iowa for the current year has organized, by electing the Rev. S. R. J. Hoyt, D.D. president, and the Rev. E. C. Paget, M. A. (Oxon), secretary. The address of the former is 433 E. Locust st., Davenport, Iowa; the latter should be addressed at Muscatine, Iowa.

The Rev. H. M. Johnson, rector of Christ church, Millville, N. J., has been appointed diocesan secretary of the "Men's Help Society," by the mother society in England. Any information concerning the society will be gladly furnished to the clergy of the diocese on application.

Ninth annual convention of the Church Students' Missionary Association will be held at Hobart College, Geneva N. Y., January 16, 17, 18 and 19, 1896.

Thursday, Jan. 16.—7:30 P. M., Trinity church. Opening service—Address of welcome by President Potter, Hobart College. Charge to the Convention, by the Rev. G. R. Van De Water, D. D.

Friday, Jan. 17.—Annual reports; conferences. 7:30 P. M., Trinity church.—Addresses by the Rev. G. H. McGrew, D D., of New York, and the Rt. Rev. F. D. Huntington, D. D., Bishop of Central New York.

Saturday, Jan. 18.—Business session; annual election of officers. Conferences, 7:30 P. M., Trinity church.—Address by John W. Wood, secretary Brotherhood of St. Andrew. Preparation for Holy Communion by the Rev. F. L. Humphreys, S. T. D., General Secretary Church University Board of Regents.

Sunday, Jan. 19—10:30 A. M. Anniversary sermon by the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.

3:30 P. M.—Closing address by the Rev. Charles C. Tiffany, D. D., Archdeacon of New York. Farewell words by the Rev. James M. Rankine, D. D., LL. D., rector of the De Lancey Divinity School of Hobart College.

Died

Vibbert.—At New Haven, Conn., Monday, Dec. 2, 1895, the Rev. Dr. William E. Vibbert, rector of St. James' church, Fair Haven, from 1845 to 1892, aged 81 years.

Leonard.—Entered into life eternal at St. Joseph, Mo., on Friday Dec. 13, 1895, Jeanette, widow of the late Hon. Abiel Leonard, and mother of the Rt. Rev. Abiel Leonard, Bishop of Nevada, Utah, and Western Colorado, in the 83rd year of her age.

Obituary

The Rev. Robert Norris Merritt, S.T.D., for many years the honored president of the Standing Committee of the diocese of Newark, having departed this life on the 12th day of December, 1895, the Standing Committee, at a special meeting held in Trinity church, Newark, on the 19th day of December, unanimously adopted the following:

"We meet to-day without our president. A member of this committee since the formation of the diocese, and, for many years before, of the committee of the undivided diocese, and for almost the whole of that long period serving either as its secretary or its president, the death of Dr. Merritt has made a vacancy hard to be filled, and from our human point of view, greatly to be lamented.

"Faithful and conscientious in his office; painstaking and accurate in discharge of duty; frank and clear in expressing his views; just and generous in his judgment; kind and courteous in manner; we, who were his co-workers, desire in this brief minute to express our estimate of his worth.

"Our 'master is taken from our head to-day,' and we feel we have lost a wise and safe counsellor from the committee, and the diocese a true and loyal priest.

"We bless God 'for the good example of His servant' now 'numbered with His saints in glory everlasting,' and in the midst of our human sorrow, we 'joy with joy unspeakable and full of glory, as we think of God's most gracious gift to His servant—our president's first Christmas in Paradise.

Resolved, That this brief tribute be entered upon our minutes, and that the secretary be instructed to send a copy to the family and to The Living Church."

Attest: William R. Jenvey,
Secretary, etc.

Appeals

The legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

Offerings in all congregations are urgently requested early in the year.

Remittance should be sent to Mr. George Bliss, treasurer, 281 Fourth ave., New York. Communications to the Rev. Wm. S. Langford, D.D., general secretary, Church Missions House.

Acknowledgments

We acknowledge receipt of the following sums for the purpose of erecting a headstone over the grave of the late wife of our Indian priest, the Rev. J. J. Enmegahbowh: D. K., Philadelphia, Pa., $1.00; Some Pittsburgh Friends, $2.00; W. L. P., New London, Conn., $1 00; W. M. P., Brooks Grove, N. Y., $.75; L., Chicago, $.25; M. C. B., Waverly, Ill., $2.00; J. S., Trenton, N. J., $1.00; Unknown, $1.00; Friends, Cleveland, Tenn. $1.00; L. L. F. S., Philadelphia, Pa., $1.00; total, $11.

Church and Parish

Altar Breads; hosts, plain or stamped; small wafers, plain or stamped; plain sheets marked for breaking. Address, A. G. Bloomer, 4 West 2nd st., Mt. Vernon, N. Y.

Church Architect.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

The Editor's Table

Kalendar, December, 1895

1.	1st Sunday in Advent.	Violet.
8.	2nd Sunday in Advent.	Violet.
15.	3rd Sunday in Advent.	Violet.
18.	EMBER DAY.	Violet.
20	EMBER DAY.	Violet. (Red at Evensong,)
21.	ST. THOMAS, Apostle. EMBER DAY.	Red. (Violet at Evensong.)
22.	4th Sunday in Advent	Violet
25.	CHRISTMAS DAY.	White.
26.	ST. STEPHEN, Martyr.	Red.
27.	ST. JOHN, Evangelist.	White.
28.	HOLY INNOCENTS.	Violet.
29.	Sunday after Christmas.	White.

Christmas in the South

BY MRS. J. D. H. BROWNE

I miss you, happy chimes,
Chimes of the long ago,
When in the Christmas times
My world was swathed in snow,

When from each tower time-worn,
The gracious tidings came:
"To us a Child is born;"
Emmanuel His Name.

When stars like words of light,
Writ in the wintry sky,
Proclaimed to human sight
The good will from on high.

When God's house everywhere
Was decked with glistening green,
With scarlet holly fair,
And wild-wood treasures' sheen,

When, because flowers were not,
In garden or in lane,
Fingers unseen had wrought
Frost-flowers upon the pane.

I miss thy frosty cheer,
When hearts were all aglow,
Best time of all the year,
Dear Christmas in the snow.

* * * *

Here in the sweet South land,
Birds sing and roses blow;
The dark green orchards stand
With golden fruit aglow.

Blue skies and floods of light,
Soft airs that come and go,
And, on the mountain height,
The only touch of snow.

Yet it is Christmas here,
And see! the olives stand
To tell throughout the year,
Of the dear Holy Land.

On such a fair, low slope,
With tender grasses clad,
The light of glorious Hope
Made trembling shepherds glad.

The angels' wondrous cry
Rang through such skies as these:
"Fear not! God from on high
Is come, the Prince of Peace!"

Yea! it is Christmas here!
Rejoice from shore to shore;
Around the wide earth's sphere,
Christmas the whole world o'er!

Pomona, Cal., Christmas, 1895.

A new choral society made its bow to the public on Dec. 7th, at the Carnegie Hall, New York. This is the New York Musical Society, under the direction of Mr. Frank G. Dossert, long and favorably known in Church musical circles as a choir master of great ability. The main feature of the evening was Saint-Saens's "Deluge," which fared well in the hands of the large chorus and orchestra, and was received with favor by the audience. An additional interest was lent to the occasion by the presence of the great pianist, Paderewski, who played his own Polish Fantasia. This new organization should meet with great success.

Professor A.—Do you know, I find it difficult to remember the ages of my children?

Professor B.—I have no such trouble. I was born 2 300 years after Socrates; my wife 1,800 years after the death of Tiberius Cæsar; our son John 2,000 years after the entrance into Rome of Titus Sempronius Gracchus for the re-enactment of the *leges Liciniæ*, and our Amanda 1,500 years after the beginning of the Folk wandering. That is perfectly simple, you see.—*Fliegende Blatter.*

"Those who knew Joseph H. Choate only as the suave but merciless cross-examiner or the adroit advocate," says the New York *Mail and Express*, "may be surprised at this story: Mr. and Mrs. Choate were at a dinner party one evening, and the conversation turned on great men. In the course of the talk one of the guests asked: 'Now, Mr. Choate, if you could not be yourself, who else in all the world would you rather be?' The distinguished lawyer hesitated a moment, his mind apparently running over a catalogue of great names, and then, his eyes falling upon his wife, who was looking at him across the table, quiet humor and curiosity in her face, he said gently: 'If I could not be myself, I would like to be Mrs. Choate's second husband.'"

The following story is told of an English bishop who delighted in laconic epistles: A priest in his diocese wrote him a long account of his bad health and need of a change, and ended by asking his lordship's permission to be absent from his parish for a trip to the Holy Land. The bishop's reply was brief: "My Dear Vicar:—Go to Jericho by all means." On another occasion a gentleman, who had carried off honors in London and also graduated from Oxford, wrote the bishop asking leave to present himself for ordination. To him the bishop replied: "My Dear Sir:—Have you a degree?" The candidate was equal to the occasion, and wrote: "My Lord:—I have seven degrees."

The following will serve to show the difficulty in using illustrations satisfactorily in extempore addresses: A clergyman writes: "Recently I was preaching, and, wishing to illustrate the value of presence of mind, told the following as a true story: 'One day I was reading in the room where my young boy was kicking up his heels in laughter on the bed. Diverted by his playfulness, I was idly watching his movements, not knowing that he was holding a penny in his mouth. Suddenly he gasped and grew black in the face. In an instant, I knew not how, I had seized him by the feet, turned him upside down, and given him a resounding slap upon the back, when, to my relief, a nickle rolled from his mouth.' The effect of this touching story was to set the boy choir in a roar."

"Gentlemen," said the Bishop to the candidates, "I wish to know what ability you possess in visiting the sick. I shall go into the next room and imagine myself a sick man, and you will come in one by one and minister to me. Don't be afraid, but act just as you would to one of your parishioners." Enter a nervous young deacon. He looked all at sea, but at last screwed up his courage: "Well, Tom," said he, "what's the matter?" "Very ill," said the patient, "I am afraid I am in a bad way." The poor deacon looked nonplussed, but a bright idea struck him. He felt the patient's pulse. "Put out your tongue." The sick man obeyed. "Go along and get to your work," said the deacon briskly; "there's nothing the matter with you; you are only shamming." The bishop was delighted and gave the young man a living.

I was thankful to read the address of the Archbishop of Canterbury to the Canterbury Diocesan Conference, last July, with its strong and earnest plea for Sunday observance by what he calls the upper classes. It is quite true that there are no classes in this country, no upper and no lower; but it is also true that one of the crying sins of to-day, and one of the most dangerous influences, is the bad example which the people of leisure set to the people of labor. If it is inexcusable for men and women, hard at work for six days in the week, to use Sunday as a day of dissipation and mere secular amusement, it certainly is infinitely more inexcusable for the people who have six days in which they can amuse themselves, to desecrate their Sundays by dinner parties, excursions, and sports, and the modified form of theatrical entertainment, called sacred concerts. The law of God and the natural need of man are equally violated by seven days of play or seven days of work in a week which was meant to have one day of rest and worship.—*The Bishop of Albany.*

The Cardinal Archbishop of Paris is reported to have forbidden the sacrament to be given to women who ride the bicycle in knickerbockers. This reminds *The Church Review* of other occasions when ecclesiastical authority has attempted to interfere with wearing apparel. Wigs were once forbidden, as the wearing of them contradicted the words, "Thou canst not make one hair black or white." The little black patches worn in the last century by ladies and dandies were similarly interdicted. The Church authorities in the time of Henry III. of England, made a determined stand against the boots of which the toes were looped up by a chain and fastened to the top. Hume regards it as a surprising thing that when the Church was powerful enough to make subjects revolt against a king whom they loved, and could force a king to put away a wife to whom he was devoted, it was not powerful enough to induce people to give up wearing the style of shoe that happened to be in fashion. It would be interesting to know whether the Archbishop of Paris succeeds better than others who have attempted to deal with the tyranny of fashion.

A Christmas Sonnet

BY ETHEL MAUDE COLSON

Oh, Christmas season, glad and bright,
O'er all the sweet earth dawning,
What joy triumphant greets the light
Which shines on Christmas Morning!
What chirping songs of winter birds,
What carols, soft and cheery,
What anthems, void of spoken words,
From tired hearts, sad and dreary!
What thoughts of hope, what dreams of bliss,
Ring out, life's sad chord stilling.
No Christmas thought so sweet as this,
That we, each year, fulfilling
The Christ-Child's love, shall praise and pray
More near to Him each Christmas Day.

New Year's Day

Why does not the Prayer Book and the Church, in her calendar, take note of New Year's Day? The world outside is full of it, and the religious instincts of men all around us draw them together to solemnize the transit from the old year to the new with "watch night services," as they are called. Why does not the Prayer Book give us a Collect, Epistle, and Gospel for New Year's Day? We answer, because the Church is so *old*, and our present New Year is *so recent*, that she has not yet taken account of a change which was made less than 150 years ago. Had you been living prior to 1752, either in old England or in this country, you, with your great great grand-fathers, would have begun your year with the 25th of March, and the first of January would have been simply, as the world counts days, an ordinary day in the calendar of the Church, as now "the Feast of the Circumcision." When Washington was born, for example, his parents put down the record in the family Bible that George was born on the 11th day of February, 1731. We now commemorate the event in a legal holiday, as having occurred on the 22nd of February, 1732. The reason for this difference in the notation of time is, that then, before 1752, the new year did not come until the 25th of March, and hence, on the 11th of February, the old year 1731 was still running, and did not reach its end until more than a month later. The difference of day between the 11th and the 22nd is owing to the correction made in the Julian calendar, which was eleven days in excess of the true time at that date, 1752. Thus, by the change of style in the last century, the beginning of the civil year was carried back from March 25th to January 1st, and the day was carried forward eleven days to reduce the excess which had grown to that annually since the era of Julius Cæsar to the true date.

The present New Year's festival, therefore, is of very recent origin, and its authorization rests simply and solely upon an act of the British Parliament approved by George II., the sovereign of Great Britain. The Church's calendar is older than 1752, and it rests upon higher authority than acts of civil legislation and the signature of kings and presidents. Her times and seasons revolve around Jesus Christ, the Son of Righteousness, and her sanction is found in the divine pledge that the Lord would be with her to the end of the world. Her times and seasons change not, because they are the times and seasons, not of transitory

things, of parliaments and congresses, of kings and civil rulers, but of Him who is "the same yesterday, to-day, and forever."—*Diocese of Springfield.*

Book Notices

Anne of Argyle; or, Cavalier and Covenant. By George Eyre-Todd. New York: Frederick A. Stokes Co. Price, $1.

The author of this historical tale is known as a writer on Scottish themes—"Byways of the Scottish Border" and "The Sketch-Book of the North" being among his previous works. The sub-title, "Cavalier and Covenant," sufficiently indicates the range of the story, which is a pleasant and readable one.

Oakleigh. By Ellen Douglas Deland. Illustrated. New York: Harper & Bros. Price, $1.25.

"Oakleigh" was the home of the five young Franklins whose mother's place had been taken by a second wife. The story describes the difficulties that beset the newcomer, and how wisely she met and overcame them. The Franklins are merry young folk, whose acquaintance it is worth one's while to make, save and excepting for the slang with which the two youths in the tale interlard their remarks.

Children's Stories on American Literature, 1660-1860. By Henrietta Christian Wright. New York: Charles Scribner's Sons. Price, $1.25.

Besides one chapter on "Early American Literature," this book includes an account of sixteen of the most prominent writers of our country. The author's narrative of the lives of Hawthorne, Holmes, Whittier, and Longfellow is especially entertaining and sympathetic; and in the pictures drawn of these writers, in their boyhood, there are many unfamiliar details that will interest the "children of a larger growth."

A Child of Tuscany. By Marguerite Bouvet. Illustrated by Will Phillips Hooper. Chicago: A. C. McClurg & Co. Price, $1.50.

Older critics speak approvingly of Miss Marguerite Bouvet's new book for its fine Florentine flavor; young readers will like it because it possesses some of the charm that the author's first book, "Sweet William," had for them. The little hero, Raffaello, is a charming child, and Minetto, the cat, is no unimportant personage. Many a young reader will associate with their names the quaint and beautiful city of Florence, and thus become inspired with the wish to visit its many treasures. The volume is an excellent specimen of book-making, and it has more than a dozen full page illustrations.

Little Rivers. A Book of Essays in Profitable Idleness. By Henry Van Dyke. New York: Charles Scribner's Sons. Price, $2.

To be "innocently and happily idle" is a difficult art to learn, says some writer; so this discourse on "profitable idleness" will commend itself to leisurely people of good intentions. The title is taken from Robert Louis Stevenson: "There's no music like a little river's." The author's sense of humor is in evidence on every page, and quotable aphorisms abound. With its breezy air, its faithful portrayal of nature's various moods, and its delightful word-painting, it is a book well adapted to luring the "mind out of doors;" and it is recommended to all who need that quickening and stimulating of the spirit brought by the simple, direct, and wholesome contact with nature.

A Victorian Anthology. 1837-1895. Selections illustrating the editor's critical review of British poetry in the reign of Victoria. Edited by Edmund Clarence Stedman. Boston and New York: Houghton, Mifflin & Co. Price, $2.50.

In the compilation of this substantial volume of over 700 pages, the editor lays students and lovers of literature under fresh obligations. Mr. Stedman is too well known in the world of letters as a critic of rare discernment and excellent taste, to need more than a mention of the scope of this, his latest, work. There is a fine frontispiece portrait of Queen Victoria and vignette of the Poet's Corner in Westminster Abbey. The book is intended to be used in connection with "Victorian Poets," the author's previous work.

A Monk of Fife; A Romance of the Days of Jeanne D'Arc, Done into English from the manuscript in the Scots' College of Ratisbon. By Andrew Lang. New York: Longmans, Green & Co. Price, $1.25.

The revival of interest in the "Maid of Orleans" has given rise, the past two years, to some excellent accounts of her life, both historical and romantic, some of our best writers having felt drawn to the subject, though none of them, we think, has paid her a more eloquent tribute than did De Quincey years ago. Mr. Lang gives us the purported narrative of a certain Norman Leslie of Pitcrello, who "saw and was conversant with the marvelous maid," and "whom, until her life's end, he was ever in company with."

Number 49 Tinkham Street. By C. Emma Cheney. Chicago: A. C. McClurg & Co. Price, $1.

A beautiful little story of how a child, through his affection for an Italian boy organ grinder, became instrumental in bringing about great things. Mother and nurse, and all of his circle of friends are gradually brought round, not only to faith in the "hathen Italyun," but to the establishment at 49 Tinkham Street, which is in a wretched district of a home for outcast and wicked children. This home ultimately becomes of great influence for good. It is a wholesome tale, and points out one good way of "slumming." A story like this must make its readers, old as well as young, more thoughtful of their duties to the less fortunate.

Domestic Animals. Their Relation to Man and to his Advancement in Civilization. By Nathaniel Southgate Shaler. Illustrated. New York: Charles Scribner's Sons. Price, $2.50.

One can see the hand of the master both in the text and in the illustrations. Professor Shaler has a genius for interpreting nature. He can almost tell what a dog thinks and a bird talks. He interests us in pigs and chickens as well as elephants, and there is nothing that he does not know and has not observed in the whole range of his subject. He seems to have an inexhaustible supply of anecdotes with which to enliven his pages. There is a chapter on the "Rights of Animals," and one on the "Problem of Domestication." The work is full of interest from cover to cover.

The Life of Nancy. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

The first and title-story in this collection of ten excellent studies of New England life is the sweet, helpful, pathetic account of the power wielded by a cripple, who was not only "the life of the neighborhood" in a social way, but a recognized authority on all matters pertaining to the welfare of the Massachusetts village where "the life of Nancy" was lived. In spite of the hard fact that such "activity and definiteness of mind, such power of loving, and such hunger for life" were pent and prisoned in one small room for many years, one can understand, when reading this strong, brave story, *why* "no one *pitied* Nancy!"

Famous Leaders Among Women. By Sarah Knowles Bolton. New York: Thomas Y. Crowell & Co. Price, $1.50.

Mrs. Bolton has been called "one of the best-informed women in America, the chief woman biographer of our times." A list of twenty works attests the unflagging interest with which she has pursued her chosen line of work. This latest book deals with women who believe that "life is meant for work, not for pleasure;" and the author justifies, in one way or another, her choice of five women of our day—Lady Henry Somerset, Julia Ward Howe, Lucy Stone, Catherine Booth, and Queen Victoria; besides four women of past times, two of them being Dolly Madison and Madame Le Brun, as profitable biographical subjects.

The Making of Manhood. By W. J. Dawson. New York and Boston: T. Y. Crowell & Co. One volume, 12mo, 269 pages. Price, $1.

Mr. Dawson believes that no young man ever succeeded without a deep and overmastering desire to accomplish some definite end. But it is not alone material success that he holds up as the ideal of manhood. There are things more valuable than money: character, purity, right thinking, and courage. The titles of some of his chapters are: "The Gains of Drudgery," "Gambling," "Patriotism," "The Ministry of Books," "The Price of Perfection," and "A Young Man's Religion." No better book could be put into the hands of a youth about to gird himself for conflict with the world.

The Coming of Theodora. By Eliza Orne White. Boston and New York: Houghton, Mifflin & Co. Price, $1 25.

Those bitten with the theory of the "Coming Woman," might read this book with profit; we think that it would not convert a confirmed believer, but it might save some from being wrecked upon the rock of selfish unselfishness. It is perfectly true that wrongs should be righted, but not all things that are sometimes counted wrongs are truly so. Theodora's activities make almost every one unhappy but herself, notwithstanding all recognize her well-intended efforts. She has a mission to be helpful to the weaknesses of others, and in her apparent unselfishness, she makes every one with whom she comes in contact, even her dearly loved brother, well—to put it mildly, uncomfortable. She throws away an opportunity for obtaining a household of her own, and the love of an honest man, and goes off to fulfill her vocation of reforming the world after the manner of the new education; we hope that she succeeded. Peace and happiness returned with the going of Theodora.

The Poor in Great Cities; Their Problems and What is Doing to Solve Them. By Robert A. Woods; William Jewett Tucker, W. T. Elsing, Joseph Kirkland, Jacob A. Riis, Sir Walter Besant, Willard Parsons, Edmund B. Spearman, Evert J. Wendell, Jessie White Mario, Ernest Flagg, Oscar Craig. Illustrated by Hugh Thompson, Otto H. Barker, C. Broughton, V. Perard, Irving R. Wiles, Herbert Denman, V. Gribayedoff, Ella P. Morril, H. T. Schladermund, Ettore Tito. New York: Charles Scribner's Sons. Price, $3.

The papers which make up this intensely sad and intensely interesting book were contributed to *Scribner's Magazine* a few years ago. They were written from personal knowledge, and are not a compilation of statistics. It is doubtful if there is in existence a volume which even attempts what this so successfully accomplishes—to give a view of the whole problem of mitigating the evils of poverty, both in England and America, and to bring together the best experience in dealing with it, from the practical workers. The illustrations as well as the text are the result of personal observation, and many of them are as enlightenin as the story.

Natural History of Selborne and Observations on Nature. By Gilbert White. With the Text and New Letters of the Buckland Edition. Introduction by John Burroughs. Illustrations by Clifton Johnson. New York: D. Appleton & Co. Two volumes. Price, $4.

The little box that holds the two volumes of "Observations" is like the "Sweet Spring" of dear George Herbert, "a box where sweets compacted lie!" The introduction, by John Burroughs, would make name and fame for the book were it much less worthy of praise. Selborne is a rural village in Southern England, and Gilbert White is the famous nature-loving parson whose letters have survived for a century and doubtless will be read when most of his famous contemporaries are forgotten. "One of the few books," says Mr. Burroughs, "which I can return to and re-read every six or seven years, is this book of Gilbert White's. It has a perennial charm." Mr. Clifton Johnson, the illustrator, visited Selborne and secured pictures of the actual scenes amid which White's life was passed. The photographs and the drawings form a most delightful gallery of pictures of unspoiled English rural life. There are nearly one hundred illustrations in the two handsome volumes, with a title page specially designed by Mr. F. W. Gookin.

Two College Boys; or the Old Man of the Mountain. By the Rev. Edward A. Rand.

The last, and we think it will be thought perhaps the best, out of the whole number of bright, healthful stories which the Rev. Mr. Rand has furnished to the sterling benefit of the young lads of his day. It is concerned with the career of two young fellows who, with differing principles and motives of life, are pursuing each after his own way and bent of mind, similar objects, and who come to be collegians together at Harvard. The outcome is, of course, the point of the story. A fresh, admirable portrayal is found along the pages of that rare sort of connection, refreshing and beautiful as it is rare to see, an unaffected, honest comradeship between a father and his son. Captain Merry and Rob are camping on the mountains in an army tent, and after prayers together at night, they "crept in, Rob's arm was wound about his father, as if he were holding on to a big brother. That is one pleasant thing in the family relationship, the older we grow, then the relation may become on the part of the son and the father a fraternal one. . . . 'Two brothers are camping out in the woods just beyond the road,' one old farmer reported in his neighborhood. 'One is a lot older than the other—old enough to be his father.'" The story is illustrated.

One Hundred Years Ago: The Life and Times of the Rev. Walter Dulany Addison, 1769-1848, compiled from original papers in possession of the family, by his grand-daughter, Elizabeth Hasselius Murray. Philadelphia: Geo. W. Jacobs & Co. Pp. 216. Price, $1.75.

It is well that this book, with the papers it contains, should have been brought to public light, for, although of primary interest to descendants of the Rev. Mr. Addison, it will be of general attractiveness by reason of the glimpses which it affords, not only of the course of public affairs, but also of the feelings and attitude of the people amid the events of later colonial days and the period of the great Revolution; and specially our author aids us in perceiving the varied vexing positions amid those times which tried either the loyal or else patriotic souls of English Churchmen and clergy of the Church in the American colonies, whose perplexities and hardships were somewhiles very real and great. From the introduction to the volume we gather that one of the chief sources, among several others fairly well known, from which this work has been compiled, is the unpublished recollections of our author's uncle, the late Dr. E. B. Addison, written for his children, copies of which he kindly sent to her as they were written. It is a good book to have; skilful disposition in use has been made of the material in hand; it is well composed, and has several good illustrations and portraits.

Temptation and Toil; Sermons on the Battle and the Work of Life. By W. Hay M. H. Aitken, M. A., author of "The School of Grace," "Mission Sermons," etc. New York: Thomas Whittaker. Pp. 304. Price, $1.50.

It is a happy conjuncture whereby this latest volume of the great missioner's sermons issues from the New York publishing house almost simultaneously with his reappearance on these shores. Mr. Aitken has a fast hold on the appreciative heart of the American Church, and counts as one of us. The preface is dated as recently as the past October, and therefore must have been penned just before his leaving home. There are in the book two distinct series of addresses on subjects closely related to each other: the first series, as he tells us, having been delivered at a recent Mission, as a morning course, and with the design not only to encourage and stimulate those who are fighting the good fight, but more particularly those who feel that with them it is indeed the good fight of Faith, in the objective sense of that word; whilst the second series, being delivered to a gathering of working men in the dinner hour, has the main line of thought suggested by their daily avocations; and the point of connection between the two series is to be found in the fact that both temptation and toil are designed to contribute to the educative heavenly purpose of every

man's life here. A rare felicity and clearness mark all Mr. Aitken's utterances, in which great thoughts concerning the things that belong unto peace, pass forth from heart to heart with an eloquence which is superbly fitted for his special mission, in that it never loses that touch of the familiar in speech, which is most worthy, as it is entirely needed, in the work of dealing with plain men and women on their souls' true weal.

A History of the Protestant Episcopal Church in the United States of America. By Charles C. Tiffany, D.D., Archdeacon of New York. Christian Literature Co. 1895. Price, $3.

The Archdeacon of New York has given us another handbook of the history of the American Church, and yet, in spite of its general excellence, we venture to think that the history of the American Church (let us be allowed to use the term without controversy) remains to be written. The Colonial Church has been abundantly studied, and much has been written about it. What we want now is a work less comprehensive in its scope, and more minute and detailed in treating the period from the close of the Revolutionary War to the present day. There is abundant material at hand for some critical student of history to do for the Church what Schouler, Adams, and McMaster have done for the Republic. A generation hence the work can hardly be as well done as it can at present. The result of covering the whole period from the first English settlements on the coast to the General Convention of 1892, is in the present instance a very inadequate treatment of the later period. So many important matters are merely mentioned, some omitted, that it is like trying to take in a landscape from a "limited" train. We get half a glimpse, and then, something else. It is like trying to read the numbers on the mile-posts. For example, we are told on p. 536, as if we knew all about it, that "Bishop Cummins proceeded to consecrate the deposed presbyter of Chicago, the Rev. C. E. Cheney, D.D.," but unless we get our knowledge elsewhere, we do not know why he was deposed, and our author has omitted all details of the great struggle to maintain the Faith, by Bishop Whitehouse and the Churchmen of Illinois, except a cold and unjustifiable criticism. "Could the strictness of the letter," he remarks, "have been less rigidly enforced against him (Dr. Cheney), he might have been spared to the Church, and the Reformed Episcopal Church to America, for he was the most influential man who joined it." We believe that if the writer had been a priest of the diocese of Illinois in those days of trial, he would not at a later day have written such a judgment as this. We will merely allude to the scarcely veiled contempt with which the subject of ritualism is handled. May the gods for whom it was written applaud! It is just as well to remark, however, that the movement cannot, as a whole, or in its essence, be characterized as "a return to pre-Reformation usages." (P. 529.) The writer's sympathies are evidently with the leaders of the Broad Church movement, and we have no objection to this, only we like to see the breadth real rather than assumed. However, apart from these and some other matters we might criticise, our readers will find here the story of the American Church in its Protestant Episcopal form very neatly told, in an easy, comfortable style, and with an interest in the subject on the part of the writer which will awaken, we trust, a corresponding interest in the mind of the reader.

The Life and Times of John Kettlewell. By the author of "Nicholas Ferrar." London & New York: Longmans, Green & Co.

The sub-title of this book is "Details of the History of the Non-Jurors," and, in fact, it is a history, and an exceedingly interesting history, of the Non-juring movement, and of the principal persons involved in it. Whatever may be our opinion of the wisdom or unwisdom of the course pursued by these men, there can surely be but one opinion of the character of the men themselves, of their unflinching love of truth, their lofty integrity of purpose, and their heroic self-devotion. It is not so common a spectacle in this world to see a body of men placed in the highest positions of dignity and wealth, voluntarily resign these great advantages, and go forth from their seats of influence and power, from noble palaces and rich estates, to subject themselves to humiliation, contempt, and penury, simply because they could not, with a good conscience, take an oath which they might easily have "interpreted" so as to obscure and blunt its literal force. Yet this is what the non-juring bishops did, and with them a large body of clergy, from those of high dignity, as deans and canons, down to the obscure parish priests of the humbler towns and villages. Nor were the laity behind their shepherds and guides. Many of these, also, who held positions of honor and profit which brought them within the class to whom the oath was administered, preferred poverty and hardship to the violation of truth and honesty. It is sad to reflect that these men, clergy and laity, constituted in large measure the very flower of the English Church. At one stroke the Church was deprived of the services of her strongest, wisest, and most holy men. Those who, in the natural course of things, by reason of their ability and position, should have had a foremost place in guiding the affairs of the Church and nation, were relegated to obscurity, and became objects of suspicion and persecution. As we read this book, we realize that this epoch was as crucial for the Church of England as that tragic period which brought to nought the work of Laud and his noble co-workers. Twice had the Church risen from dust and ashes. First, when, towards the end of Elizabeth's reign, the results of the true Reformation settlement began to appear, and sloughing off the Calvinistic influences which had so long obscured her true life and genuine spirit, the Church, through the instrumentality of the great divines of the first half of the seventeenth century, began to put forth her strength and adorn herself in beauty. All this went down in tears and blood under the reign of force in the great rebellion. A second time, at the Restoration, the Church sprang into life again, and for thirty years, under the rule of some of the holiest bishops and clergy known to history, labored to restore the ravages of the past and to fulfill the high mission of her head. Much, very much, had been accomplished in the thirty years before the reign of William of Orange. The churches which lay desolate had been restored, the once deserted fanes were crowded with worshipers, the laity were instructed, the Sacraments were more and more observed, celebrations of the Eucharist were on the increase, and even the Daily Sacrifice was beginning to be recognized as the true ideal. Individual piety and devotion, and a family life in which religion had the first place, were among the characteristics of the period, outside the circles of the Court. There was every prospect of a still larger growth of devotion and nobler developments of zeal. But all this was destined to suffer an eclipse. The exclusion of the Nonjurors was the preparation for the long period of coldness and decline of spiritual power which characterized the eighteenth century. This later period, though alleviated to some extent by the Methodist and Evangelical movements, did not actually come to an end till the beginning of the great revival of the nineteenth century. This has now gone forward for a longer time and with more invincible persistency than any previous movement in the Anglican Church since the Reformation. When we consider the immense loss to the Church involved in the expulsion of the Non-jurors, we cannot but regret that they could not see some way of reconciling with their consciences the requirements of the State. Yet, none the less, their example stands out as a perpetual lesson of inflexible adherence to principle, and a noble disdain to sully the conscience by paltering with words in a double sense. The world can never be the poorer for such examples.

Christmas Eucharistic Hymn

BY MARY ANN THOMSON

Glory to Emmanuel!
Let our lips His praises tell;
Joy of heaven, Hope of earth,
God-with-us by Virgin Birth.

Glory to Emmanuel!
Born to save from sin and hell;
Born for man His life to give;
Born that man to God may live.

Glory to Emmanuel!
Still with us He deigns to dwell,
Present in His Feast divine,
Even to the end of time.

Glory to Emmanuel!
Angel hosts His praises swell;
Ye behold Him face to face,
We, in mysteries of grace.

Glory to Emmanuel!
Soon will He all shades dispel;
Then, with angels, evermore,
Shall we see Him and adore.

Philadelphia, Advent, 1895.

Magazines and Reviews

In *Blackwood's Edinburgh Magazine* for December there is a strong article on "Purcell and the Making of Musical England," which will please many and inform not a few in regard to the true claims of the British races to the leadership in music. "Peasant Life in South Russia" is graphically described in another paper. The number opens with the first three chapters of a promising "Romance of High Politics." There is a good paper on *Punch*, which comic paper always seems to interest our English cousins for some reason, and another on "The English Soldier," by Col. Henry Knollys, R. A., besides a brief review of foreign affairs as they are affected by recent events.

Whittaker's Churchman's Almanac is the same book we have been accustomed to year after year for a generation. A careful examination reveals progressive work. The editor adds this year, under the heading of diocesan information, all the non-parochial clergy of each diocese, and he adds to the table of churches and chapels in our great cities, the list for Chicago. The most notable improvement, however, is the tables showing the works, aims, and benefits of the institutions of the Protestant Episcopal Church. These tables are cast in an entirely new form, displaying at glance just the kind of information we oft search for. As far as we can recall, no such attempt has been made to present the position and work of the Church in the United States.

Two articles in *The Westminster Review* (Leonard, Scott Co.) for December will attract attention. "The Present Position of Adult Male Labor in New Zealand," by Edward Reeves, and "Recollections of the late Dr. R. W. Dale, the eminent Congregationalist," which is anonymous, as it deserves to be. The article on New Zealand economics gives one the impression that the social condition there is verging towards ideal perfection, and we should like to know much more about it. The paper on the late Dr. Dale is more of an attack upon him from a rationalist or Unitarian point of view, perhaps by one of those very Unitarian ministers whose weekly breakfasts Dr. Dale had the good sense to forsake when he discovered his error in suggesting such meetings. Certainly the critic of the deceased preacher has been obliged to do justice to many of Dr. Dale's noble qualities in order to show his own lack of sympathy with them, and in spite of all he says, Dr. Dale will long be honored as an able and eloquent defender of supernatural religion, which is "antiquated" enough to be eternal.

The Living Church Quarterly for 1896, has several additions and improvements, among which we note: The location of each church in the larger cities; the diocesan seal of each diocese; a valuable series of instructions given under the title, "Information for the People," which includes an exposition of the Creed and the Lord's Prayer; notes on the Sacraments; a statement of the uniform scheme of academic gowns and hoods; table of college colors of nearly 200 American Colleges; a comparative Kalendar of the Church, including the days noted in eleven different Kalendars of all branches of the Church; a concise view of the legislation of the General Convention of 1895; biographical sketches of the new Bishops, with handsome half-tone portraits of the Bishops of Indiana, Kansas, Alaska, and the Bishop-elect of Marquette. The officers, committees, and commissions of the last General Convention will be found, as well as the proper arrangement of the new dioceses, with their parishes and clergy, and the latest changes in all the dioceses. The Kalendar and Lectionary, printed in red and black, is always an attractive feature.

The Eastern Question receives able treatment in three articles in *The Nineteenth Century* for December, and there is another entertaining paper describing Kashmir, that valley of delight which was left on earth as a reminder of the lost Eden. The leading article is upon "The Transformation of the British Army under the Duke of Cambridge," by Field-Marshal Sir Lintorn Simmons, G. C. B., etc., and vindicates the reputation of the Duke from some charges that were made in the press that he was an inefficient commander-in-chief. French readers will find an excellent paper on "Delacroix et les Peintres de l'Ecole Anglaise." The recently published Letters of Matthew Arnold are reviewed in a delightful way by the Rt. Hon. John Morley, and curiously enough, in the paper following this, we have the conclusion of Mr. Gladstone's paper on "Bishop Butler and his Censors," in which he takes Matthew Arnold's criticisms in hand with all his accustomed vigor and incisiveness. There are several other good papers, and this number of *The Review* is above the average in excellence and interest.

Mrs. Margaret E. Sangster's enumeration of the qualities absolutely necessary in the woman who aspires to an editorial position is somewhat disheartening, the average candidate will think, should she chance to read the former's extremely interesting contribution to the December *Forum* on "Editorship as a Profession for Women." She, the aspirant, must have a physical make-up of "India rubber and steel;" should have "an impressive if not winning personality," "must needs be intellectual, receptive, alert, sympathetic;" besides her direct training for the work, the future editor ought to have, merely as preliminary preparations, "acquaintance with society; an easy familiarity with artists by name and their work; an extensive, fully assimilated, knowledge of books." And she "must *not* coach nor cram!" Mrs Sangster who has been, since 1889, the editor of *Harper's Bazar*, speaks from an editorial experience of 25 years, and her words have weight. A curious and interesting paper is that on "Crime Among Animals," by William Ferraro. It will cause dismay in Arcadia to learn that even among bees, robbery and violence are not unknown. Murder and theft, as a result of mental alienation, are common among swallows, doves, storks, and insects. The article on "Thomas Carlyle; his work and influence," by William R. Thayer, is timely, in view of the celebration, on Dec. 4th, of the centenary of the "Sage of Chelsea." W. D. Howells has something to say, and says it boldly, on the "Nature of liberty." He concludes nobly: "Equality is the logic of liberty . . . as self-sacrifice is its supreme manifestation." The Hon. Theodore Roosevelt, in "Thomas Brackett Reed and the Fifty-first Congress," declares that, in spite of mistakes common to all legislative bodies, "the work of that Congress was better done and better worth doing than has been the case with any Congress since the troubled times immediately succeeding the Civil War."

The Household

New Year's Greeting

BY MARGARET DOORIS

May the year incoming
Bring thee bliss,
May it but bestow
Happiness,
May its glad incoming
Truly bring
To thy life every
Joyous thing.
May each day but bring thee
Perfect peace,
Every hour adding
Love's increase.
May God's blessing, having
No alloy,
In the year incoming
Bring thee joy.
'Till the days and moments,
Full of sweetness,
Crown the year incoming
With completeness.

London, Ohio.

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

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CHAPTER VIII.

A long bridge spanned the river which connected Ashton with a small settlement called Bankville, so named because the more important portion of the place was built on a gradually ascending slope of picturesque territory. It was between six and seven o'clock in the evening when a gentleman emerged from the bridge covering and walked leisurely along the road leading to Fern Grove. He might have been botanizing, for he stopped a number of times to pick up a wild flower, or to examine the structure of different grasses. Occasionally his face grew sober, but he as often smiled or laughed outright. He was not botanizing, but wrestling with a mental problem which didn't seem easy to solve. At the end of half a mile's stroll he halted, leaned over a fence, and taking a cigar from his pocket lighted it and began to smoke. "A queer tangle," he chuckled. "I hope he will not be disturbed when he hears it." Then glancing at his watch, he added: "A jealous woman's wrath isn't a nice thing to deal with; this is the most ridiculous notion I have heard for many a long day. Hello! I fancy my man is coming now."

The rector advanced towards the waiting warden.

"Good evening, Mr. Van Dyke!"

The pastor drew in the reins and stopped the horse. "You way out here on foot, Mr. Cott, what has happened? Will you get in and ride with me?

"Exactly what I came for," the warden laughed, taking a seat by the rector's side. "Let your horse walk the rest of the way, I've quite a tale to unfold. Have you spent a pleasant day?"

"Delightful."

"And picked out a place for the excursion?"

"A most charming spot, Mr. Cott, it's as beautiful as a fairy's dream."

"Then the little folks will like it. By the way, what have you been doing to the Spangles that the whole family is on the war path with paint, feathers, and tomahawks?"

It was one of this young man's admirable traits that he seldom lost his composure. With a shrug and a smile he answered: "For the life of me I cannot tell; your question interests me, what have I done?"

"Soured them, mocked them, deceived them, driven them from the church. You'll have your hands full, Mr. Rector. Can't you recall anything that's happened between you and Jemima?"

"No, but she was the last member of the family I saw after leaving the house; she was at prayers, and was going to hunt up the parents of some scholars in her class. I remember speaking to her when I helped Miss Stockton into the buggy."

"Ah! then, she really saw you two drive off and leave her?"

"Certainly, why not?"

"Nothing, only she says you invited her to ride, and told her to wait after the service, as you had engaged a horse to be brought to the church."

"What perfect nonsense! Such an idea never once entered my head."

"So I thought, but she is showing a letter which she claims you sent to her."

"Why, the woman must be demented, I never wrote her a line on any subject since I came to the parish."

"But the chirography is yours, the signature is yours, and to use slang, she fancies she's got the drop on you."

"And you say she waited at the church expecting to go with me; what a singular complication."

"Rather; but that isn't the funniest part of the thing, Mrs. Baines is urging her to sue you for breach of promise."

"Promise of what?"

"To marry Jemima Matilda—how does that strike you?"

The rector dropped the lines, threw back his head, and fairly screamed with laughter. "Marry her! well, this beats the band."

"She claims you intimated as much in the letter."

"I'd give a month's salary to see the contents of that wonderful epistle, Mr. Cott."

The warden took a note from his pocket. "You know," he remarked, "my memory is very retentive; if I read over a letter two or three times, I can repeat it word for word; I jotted this down in pencil after Mrs. Spangle left me." He handed over a slip of paper to Mr. Van Dyke who, after hastily scanning its contents, went off into a fresh fit of explosives.

"You don't take it at all seriously," the warden said, watching the play of his companion's features.

"I'm afraid not, but for all that, I made a bad muddle. This was intended for another person; I was almost asleep when I directed the envelopes and matters got mixed."

Then the rector took his friend into his confidence, and related what had happened. "It's a comedy of errors," he laughed, "but all the learning and piety of the House of Bishops wouldn't convince that woman now. She believes you are guilty, and it will be hard to make your peace with the family. A female's mad jealousy is bitterer than strychnine and almost as deadly."

"And you tell me they even talked this over to outsiders"

"Only with Mrs. Baines and me, but—well, perhaps, you haven't made a study of the widow."

"We are about as sociable as oil and water."

"'Tis well; but she will be after your scalp."

"Dislikes me on principle, eh?"

"I don't know what she calls it, but it is stronger than musk."

"Possibly that is the reason I steer clear of it all I can. she gave me a piece of her mind on Sunday."

"She wouldn't hesitate to rebuke St. Paul, but how about the *tete-a-tete* with Jemima last evening? She avers that you made a reference to the note, and expressed a hope that nothing would happen to prevent her going with you."

Again the rector laughed, and then told the warden about the Sunday school affair. They had come to the outskirts of the village. "What shall I do to untangle this snarl?" the young man asked.

"Keep still, the other side will do all the talking that is necessary, but the solid and sensible portion of the community will understand the animus of the whole thing. There has been a movement on foot for some time to create a faction in the church; if it becomes common property, the Spangle episode will act as flint on steel, let them work; the bark of a dog is not a circumstance to his bite. Do not be drawn into a discussion, nor attempt to deny anything you may hear, for you might as well chase the wind as to try and catch up with a circulating lie. Keep your eyes and ears open and your mouth closed. In all such cases silence is golden, the best way to fight blind prejudice and ignorant credulity, is to let the rooster crow, the hen cackle, and the duck quack. I am some years older than you, and speak from experience as a man who has seen considerable of the world. The Spangles are more to be pitied than blamed; their mental horizon is no broader than the rim of a tea plate, while Mrs. Baines was born morally cross-eyed. The other malcontents remind me of a barn-yard scene, one hen lays an egg and immediately every fowl sets up a din and a clatter, proclaiming far and near, "Just come and look what we have done!" Continuing, the warden said, "Mrs. Spangle wished me to tell you that she would need your room after this week."

"It doesn't matter," his companion replied, "I can find quarters at the St. Cloud."

"Nothing of the kind, my dear sir, we have planned differently; the hotel is not the best place for the rector of this parish, so we want you to be our guest until you can look about."

Mr. Van Dyke shook his head. "You are most kind, but I do not care to impose on your hospitality to such an extent as that. I can fix up a couple of rooms in the parsonage and get my meals out."

"That would not answer at all, for you must be where people can come and see you without hesitation, you understand."

"Perhaps you are right; it looks to me like an imposition, but I will come for a few days anyway."

"Then you will go with me now?"

"Oh, I think that looks like running away, and Mrs. Spangle would think me awfully rude."

"You are mistaken, she is not a person of that stamp; she imagines the vindication of the family honor demands that you come no more under her roof. You have not yet analyzed the mysterious elements of a woman's nature; they are harder to read than the chiseled characters on the Egyptian pyramids. God never made any two of them alike. It is easier to get confused while attempting to trace the intricacies of their whims and vagaries than to lose one's reckoning in the myriad passages of the Catacombs. At the last term of court a female of fifty-eight years sued a decrepit man of eighty-one for tampering with her affections. She claimed that her heart was wounded to the amount of ten thousand dollars."

"Did she get a verdict in her favor?"

"Of course, the astute and noble twelve were sensibly influenced when she testified that the attentions of her antique lover had kept other admirers from courting her."

"Very likely he committed himself."

"No more than to allow her to measure his feet for some woolen socks she had heard him express a desire to have."

The rector thought of his velvet slippers with the bleeding hearts, and then he laughed again. Reaching the house, a boy took charge of the livery, and the two gentlemen went into the library, where Mrs. Cott awaited them. The evening mail lay on the table. Mr. Van Dyke went to his room, and during his absence, the warden opened a letter and read it; then he observed: "I credited that fellow with more good sense, he's been stuffed with a lot of trash."

"What is it, my dear?"

"A complaint from Bangs, I will read you what he says:"

"Mr. Everett Cott.

"Dear Sir:—I am prevented from calling upon you in person, as I hoped to do, so I send you this note. In common with many others, I wish to give up my pew in St. David's church. I'm not at all pleased with the way things are allowed to go on there, and I think it is a great mistake that the wardens have not put a stop to such scandalous doings in the parish. Both inside the church and outside of it, the rector's conduct is exciting comment. He is entirely too High Church to suit us, and he preaches more doctrine than we care for. There are a good many who object to the short surplice he wears, as it did not reach below the knees, and he turns his back to the congregation when he says the Creed. Our Baptist brethren flatly refuse to *patronize* our services. We want a minister that can draw. [Like a mustard plaster, I suppose," laughed the warden's wife]. It is my duty to tell you also, that if those candles are ever lighted you might as well close the church, for there won't be money enough raised to pay half the expenses. I hope there will be some action taken by the vestry at its meeting this evening, and that the wishes of many liberal supporters of the parish will be respected.

"Yours truly,

JOEL BANGS."

"We will attend to this matter," the warden said, a set, determined expression on his face, and changing the subject as the pastor entered. The next day, Mr. Bangs, with other disgruntled parishioners, read in the Ashton *Recorder* this item of news:

"The regular monthly meeting of the vestry of St. David's church was held at

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MOST PERFECT MADE.
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40 YEARS THE STANDARD.

the residence of Mr. Scott last evening, every member being present. After considerable routine business, the treasurer read his report, which showed the finances of the parish to be in a prosperous condition, a neat balance being in the treasury, and all bills settled up to date. Before the adjournment, the reverend chairman of the board was asked to retire for a few minutes. During his absence, a motion was made by Mr. Benson and seconded by Mr. White, that Mr. Van Dyke's salary be increased from fifteen hundred to two thousand dollars. Before a vote was taken, Mr. Cott addressed the meeting, warmly commending the rector's administration, and expressing great satisfaction over the results accomplished by faithful and manly devotion to duty. The vote was then taken on the increase of stipend, and was carried without a dissenting voice. *The Recorder* congratulates both Mr. Van Dyke and the congregation over which he presides."

To be continued.

Advice to Church Mothers and Daughters

BY L. B. S.

It is well for us to pause at this holy season, and consider, amid the gayeties which surround us and with which the world fills its nights and days, which are "innocent amusements," and which are not. None are "innocent" which conflict with our Churchly duties. The week day services, teachers' and guild meetings, Bible classes, charitable works, and Sunday school class visiting, should never be neglected. Our worship and religion are not for Sundays only. Every successful parish is busy in Church work during the week, and no mere amusements should impede our "bounden duty."

Let mothers set an example in this. To be middle-aged does not imply an entire cessation of "good times," but to be frivolous is inexcusable. Our husbands and sons will respect us for being consistent; while we should remember that we "move the world." And the young should be warned that flirting, promiscuous dancing, late hours, and undue excitement are to be avoided. These things retard Christian development.

It is a misfortune to be absent from one's own parish church and associations in these holy seasons, and not to participate in its services and all those things "lovely and of good report," which sustain the rector's usefulness; but if ill-health or duty cause us to leave home and its sacred surroundings, let us not forget to share the burden with those who are left, and let our prayers and offerings cheer the hearts of our rector and friends, "tho' we are far away." Also, while not in their sight, let us not forget our obligations. I have seen tourists at the South, Church tourists, who disgraced their profession by falling into most worldly ways and acting like "the world's people." Any clergyman at a fashionable resort will tell you of his trials with this class of people, if you win his confidence.

We can quietly set an example, without giving offense to any one. Earnestness in anything commands respect. Let us not be afraid to "stand up for Jesus." His sacred seal is on our brow. Let us carry it pure and unsullied to our grave! Sorrow and care come to mothers and daughters alike! Only in this sign, dear, blessed sign of our Lord's suffering love, can we conquer!

Advent, 1895.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

What Christmas Meant

BY G. E. R.

Such a jolly wind as there was that evening. It came whistling down the street at a great rate, carrying its burdens of December and June. The December burden was, for the most part, dropped on the pavements, where its whiteness was soon crushed out by ruthless foot passengers. Some of it, however, failed to reach the ground, and rested quietly on the house tops and steeples. But the June burden of roses was blown against Tad's cheeks, and in the last red glow of the setting sun they looked like peonies. Tad was not thinking of the wind just then, though it whistled in his ear several times in passing by, nor of the flakes of snow which fell so silently about him. He was thinking that Christmas must mean something great and good. All things told him so. The happy faces of little children passing by; the lingering smiles on grown-up faces; even the click of the horses' hoofs on the fast whitening pavements. All these things said, "Christmas is good."

Tad said so himself, although his Christmases were never what other children would think beautiful. But to him it was the one day in the year. To begin with, there were the chimes at midnight. Tad always stayed awake to hear them. Then with morning's first grey light he scrambled from bed and took his empty stocking from behind the stove. It never really mattered to Tad that it was empty, for he never expected it to be full. It was just a fancy of his to hang it there, and Aunt Nan never knew anything about it. If she had—well, she might have given her grim laugh, and of all things in the world, Tad disliked to be laughed at.

He had a friend once who always hung *his* stocking behind the stove at Christmas. This friend never told Tad why he did it, and Tad never asked. But the next Christmas Eve, when Aunt Nan was fast alseep, Tad pinned his to the wall paper, behind the stove. For some reason or other, Aunt Nan rose early the next morning, and Tad, hearing her moving about, suddenly bethought himself of his stocking. It was too late then to do anything, so he lay quite still and waited. He did not have to wait very long, for his aunt's face soon appeared in the doorway.

"Here is your stocking, Tad," she said. "I found it in the coal-scuttle behind the stove. Seems to me you're getting careless."

"Yes'm," said Tad, feeling somewhat relieved that it *had* fallen down. After that he always rose early on Christmas morning.

Aunt Nan Jenkins lived on an allowance. It was left her by her father. By dint of much economy this sufficed to keep them both. This allowance was to die with her, however, and then, Tad was told, he must shift for himself. This was always said in such an ominous voice that Tad dreaded the time when he must "shift."

But he was always happy, and on this 24th day of December he seemed happier than usual. He was thinking about Christmas. Now, Tad had heard many stories in his life, but he had never heard that one most beautiful of all, the story of the Christ-Child. Aunt Nan had told him about God the Father, but never of Jesus Christ the Son.

"There's something in it," he said, reflectively. "It must be something wot makes men stop and shake hands, and women smile to themselves, and children laugh. It's more than giving presents, as John More said. But wot a one they'd think me, now, if I was to stop a fellow and say, 'What is Christmas, anyway?'"

He left his stand on the street corner and walked past some shops. He stopped outside a brightly lighted window and watched the pretty wax figures within, which kept turning round and round. An old man and a little girl stood watching also. The little girl gave a side glance at Tad as he stood there. She saw his hands, which were quite blue with cold, and his shabby coat and shoes. The old man must have seen them, too, for he put his hand in his pocket and drew forth a ten-cent piece. Tad looked up just then, and the gray eyes of the man were looking so kindly into his brown ones, that almost without knowing it, he said, "If you please, sir, wot is Christmas, anyway?"

How the little girl laughed. "It sounds like the chimes," thought Tad, but he kept looking straight into the man's eyes. *He* did not laugh at all, but said gently: "Christmas is the day we celebrate a birthday. It is the day on which Christ was born. And so, to show we remember Him, we give gifts to one another. But it is late and cold now, so to-morrow, if you come to me, I will tell you all about it. So now, run home, and as you go, buy something with this to show that you, too, remember Christ's birthday." He told Tad where he lived, and then, patting one of the boy's rosy cheeks, walked on.

How fast Tad's heart was beating. Throb, throb, throb. It even made his little jacket quiver. On he walked with his ten-cent piece held fast between his thumb and fore-finger. What should he buy? Something for Aunt Nan of course, for she was the only one to whom he had to give. But what? In every shop window he looked, on and on, until he reached one store larger than the rest. And then he saw what he wanted. Now if there was anything in the world Aunt Nan was fond of, it was music. She had often said so, and Tad knew how she would stop to listen when a band passed by. So, after a moment's hesitation, he walked into the shop.

"Ten cents," the man said, in answer to Tad's question as to the price of a mouth-organ. So Tad walked out with his small purchase and a very happy heart. He was walking on toward home when he heard something that made him stop. Two women were looking at a picture that hung in a shop window.

"A picture of Christ," one said. Tad stopped. He too looked in the window. So this was He. The One whom he was to remember by giving the organ to Aunt Nan. Long did his wondering eyes look through the fast gathering darkness, into that wonderful face. It was not as Tad had imagined Him. The thorn-crowned Head, the Face of patient suffering. Ah! little Tad, your eyes well up with tears.

"I would always remember you," said Tad, "even without the organ, or nothing."

The kettle was singing merrily when Tad reached home. Aunt Nan sat before the hearth, her black wool dress drawn up to her knees, and on her lap, her writing desk. She was reading over some old letters. Tad thought they must have made her feel bad, for when he put his gift into her lap, saying, shyly:

"It's a Christmas present for us to re-

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nerves

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member Him," she looked up in a half-startled, sorrowful way, and her eyes were full of tears. But the strange part of it was, she said nothing. She put forth one hand, stroked Tad's hair for a second, and then went about preparing supper.

Afterwards they sat down for awhile and she said: "Play to me, Tad." And Tad, without knowing a tune, ran his rosy mouth up and down the little instrument, and to Aunt Nan it seemed all harmony. It was late that night when Aunt Nan slept, and it was late before Tad could hang up his stocking. He went to bed then, and dreamed of Him, but Aunt Nan crept from her lonely room and put some delightfully mysterious bundles into the long, red stocking, back of the stove. And as she did so, the bells in the old steeple rang forth right joyously. Louder and louder swelled the strains, like an invisible choir pouring forth its sweetest music. The long-forgotten words came back to her, and Aunt Nan's heart sang with the Christmas bells:

"Hark! the herald angels sing,
Glory to the new-born King,
Peace on earth and mercy mild,
God and sinners reconciled."

How that big orange could ever have fitted into Tad's stocking was a wonder; but it did, and, what is more, there were two bags of candy with it. He told Aunt Nan, as they sat at breakfast, what the gentleman had said to him yesterday. When he reached the old man's house at the appointed hour, he was quite breathless through excitement, and he listened so eagerly to the story of the Christ-Child which was told, that he was more breathless still when all was finished.

It was a wonderful Christmas for Tad, a wonderful Christmas for Aunt Nan. They sat there before the hearth that evening; he playing the organ and she knitting.

"It is beautiful music," said Aunt Nan, thinking more of the thought which prompted Tad's getting it for her. But Tad was thinking of the thorn-crowned Face.

"It's awful sweet," he said.

New Year's Tangles.

What a busy girl was Sophie! All day she sat and sewed until her cheeks were very pink. It was the day before New Year's, and she felt that her new blue suit must be finished. She was sewing on the buttons, and there were so many of them, and they were so small and so slippery, that it really took much time and patience. But Sophie gave patience and perseverance, and at last the dress was done. With a happy heart she hung it away in the clothes-press. To-morrow she was going to wear it. Helena, the married sister, who lived in the new handsome house on the corner, was going to receive calls all afternoon in her lovely parlors that were just settled, and Sophie had been invited to spend the day and help wait on the guests, and enjoy all there was to enjoy. There was nothing Sophie liked better than to be dressed up and play grown-up young lady in her sister's beautiful home.

ANOTHER PALACE.

It's the new 3:10 Chicago & Grand Trunk train for New York over the Lehigh Valley R. R. No extra charge is made for unusual comfort, as the traveler is supposed to be entitled to the best that goes. He certainly gets it over this route.

Alas for her plans! There was another married sister, living three miles away, and on that last night of the old year her baby grew sick, and in the gray dawn of the morning a sleigh stood at the door, and Sophie's mamma came, with cloak and bonnet on, to speak a last word to Sophie.

"I must go, dear, of course. Baby may not be very sick, but Alice is sadly frightened, and wants mother. And Sophie, you must stay at home of course, with little Fannie to-day. It will not do to leave her with Jane. She is too new a girl; I am not sure that I could trust her, and Fannie must not go out, you know. Good-bye, dear. Kiss Fannie for me when she wakes. I'll come back to-night if possible."

And the sleigh drove away, carrying all the brightness out of Sophie's life with it. Had mama forgotten the new suit that she worked so hard to finish, and the New Year's calls in Helena's lovely parlors? And here she must stay cooped up all day, playing with Fannie. New Year's Day! and her birthday too! Do you wonder that she cried? You don't know what suddenly stopped the tears and made the little woman hop out of bed and dress herself rapidly. I do. It was one of her Christmas presents, and hung at the foot of her bed—an illuminated Christmas card, done in her favorite colors, blue and gold: "Even Christ pleased not Himself." She had promised to try to live by it. It would never do to desert it now, just on New Year's morning.

We might write a book about the trials of that day. Fannie was just getting over the measles, and was not perfectly angelic, by any means. She needed amusing the whole time. She needed watching all through breakfast time. She wanted her milk in a certain goblet that was not on the table, and she wanted a certain spoon that was not to be found; and she did not want her toast wet, nor her eggs soft. Poor baby! she wanted her mamma.

It seemed to Sophie that her papa took less notice than usual, but left Fannie wholly to her care. Patiently she tried to steer the cross baby through the trials of the morning. Patiently she humored her whims, even keeping her still and happy after dinner, while papa sat in the room and wrote letters. A string that could be woven by skilful fingers into all the queer cat's cradle shapes, was the thing that amused her then. But one unlucky moment it tangled in a dozen different knots, and Fannie's temper was not proof against them. She squealed dismally because Sophie could not instantly pick them out; but Sophie tried picking, and petting, and beginning a funny little story, in a whisper, while she worked. Certainly Sophie did not try to please herself during all that trying day. It closed at last; and Fannie, tired out but happy, was put to bed and sung to sleep, and Sophie came down to the sitting room to rest. Mamma had returned, weary too, and was resting in the easy chair.

"Alice's baby wasn't very sick," she was saying, as Sophie came in. "She has a cold, and was pretty hoarse in the night, and you know how easily young mothers are frightened. I've taken care of baby all day, and let Alice rest. They will do nicely to-night, I think."

Surely Sophie was glad that Alice's baby was better, but it made her weary day seem so unnecessary. What a trial it had been to give up Helena! But nobody seemed to notice it. This was her birthday, and she had not had a single present from anybody. True, she had not expected it; she had always preferred to receive them with the family on Christmas. But then papa and mamma nearly always took some notice of the day, and gave her a book, or a picture, or something to remember it by. This day passed without notice; and Fannie had been so cross, and she was so tired, and it was all so unnecessary. She wondered if Helena had missed her. How pleasant it must have been there!

"Did you call at Helena's?" mamma asked just then, as if she could see the thoughts in Sophie's heart.

"Yes," papa said. He stopped a moment. "Helena had many callers, and had missed Sophie sadly." Then he turned to that sad-faced young woman sitting in a dull heap in the corner. "Are you too tired, daughter, to go over to Helena's this evening? She said I was to bring you over at eight o'clock to celebrate your birthday. So put yourself in that blue dress, for I suspect there will be other company. But first, my dear, can you untangle this knot for me? I saw you were patient about such work this afternoon."

He handed her a little white paper package—a small square box. The string was tied several times in knots, but fortunately they were bow knots, and Sophie's fingers soon undid them, The cover was soon lifted off. Pink cotton with a card on it that said: "For a little girl who cheerfully pleased not herself all day." Could the cotton speak? Or what soft, low voice was that whispering under it? "Tick, tock, tick, tock!" That is what it said. But the way in which it fitted into the new watch pocket of the blue dress, that Sophie did not know was there, and how she appeared in the new suit at the birthday surprise party, we shall leave you to guess.—*Selected.*

The Money Shop

Jack Russell was five years old and ten days over; therefore, it is plain that he was now a big boy. He had left off kilts, and his trousers had as many buttons as it is possible for trousers to have, and his boots had a noble squeak in them. What would you have more?

This being the case, of course Jack could go down town with his mamma when she went shopping, a thing that little boys cannot do as a rule.

One day in Christmas week, when all the shops were full of pretty things, Jack and his mamma found themselves in the gay street, with crowds of people hurrying to and fro, all carrying parcels of every imaginable shape.

The air was crisp and tingling, the

Proprietary

My Back,

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sleigh-bells made a merry din, and everybody looked cheerful and smiling, as if they knew that Christmas was only five days off.

Almost everybody, for as Jack stopped to look in at a shop window, he saw some one who did not look cheerful. It was a poor woman, very thinly and miserably clad, and holding a little boy by the hand.

The boy was little, because he wore petticoats (oh, such poor, ragged petticoats!) but he was taller than Jack. He was looking longingly at the toys in the window.

'Oh, mother!" he cried, "see that little horse! Oh, I wish I had a little horse!"

"My dear, said the poor woman, sighing, "if I can give you an apple to eat with your bread on Christmas day, you must be thankful, for I can do no more. Poor people can't have pretty things like those."

"Come, Jack!" said Mrs. Russell, drawing him on hastily. "What are you stopping for, child?"

"Mamma," asked Jack, trudging along stoutly, but looking grave and perplexed, "why can't poor people have nice things?"

"Why? Oh," said Mrs. Russell, who had not noticed the poor woman and her boy, "because they have no money to buy them. Pretty things cost money, you know."

Jack thought this over a little in his own way; then, "But, mamma," he said, "why don't they buy some money at the money-shop?"

Mrs. Russell only laughed at this, and patted Jack's head and called him a "little goose," and then they went into a large shop and bought a beautiful wax doll for Sissy.

But Jack's mind was still at work, and while they were waiting for the flaxen-haired beauty to be wrapped in white tissue paper and put in a box, he pursued his inquiries.

"Where did you get your money, mamma dear?"

"Why, your dear papa gives me my money, Jacky, boy. Didn't you see him give me all those nice crisp bills this morning?"

"And where does papa get *his* money?"

"Oh, child, how you do ask questions! He gets it at the bank."

"Then is the bank the money-shop, mamma?"

Mrs. Russell laughed absent-mindedly, for, in truth, her thoughts were on other things, and she was only half-listening to the child, which was a pity.

"Yes, dear," she said. "It is the only money-shop I know of. Now you must not ask me any more questions, Jack. You distract me!"

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But Jack had no more questions to ask.

The next day, as the cashier at the National Bank was busily adding up an endless column of figures, he was startled by hearing a voice which apparently came from nowhere.

No face appeared at the little window in the gilded grating, and yet a sweet, silvery voice was certainly saying, with great distinctness: "If you please, I should like to buy some money."

He looked through the window and saw a small boy, carrying a bundle almost as big as himself.

"What can I do for you, my little man?" asked the cashier, kindly.

"I should like to buy some money, please," repeated Jack, very politely.

"Oh, indeed!" said the cashier, with a twinkle in his eye. "And how much money would you like, sir?"

"About a fousand dollars, I fink," said Jack, promptly. (It does sometimes happen that big boys cannot pronounce "th" distinctly, but they are none the less big for that.)

"A thousand dollars!" repeated the cashier. "That's a good deal of money, young gentleman!"

"I know it," said Jack. "I wants a good deal. I have brought some fings to pay for it," he added, confidently; and opening the big bundle with great pride, he displayed to the astonished official a hobby-horse, a drum (nearly new), a set of building-blocks, and a paint-box.

"It's a *very* good hobby-horse," he said, proudly. "It has real hair, and he will go *just* as fast as—as you can *make* him go."

Here the cashier turned red in the face, coughed, and disappeared. "Perhaps he is having a fit, like the yellow kitten," said Jack to himself, calmly; and he waited with cheerful patience till he should get his money.

In a few moments the cashier returned, and, taking him by the hand, led him kindly into a back room, where three gentlemen were sitting. They all had gray hair, and two of them wore gold-bowed spectacles; but they looked very kind, and one of them beckoned Jack to come to him.

"What is all this, my little lad?" he asked. "Did any one send you here to get money?"

Jack shook his head stoutly. "No," he said, "I comed myself; but I am not little. I stopped being little when I had trousers."

"I see!" said the gentleman. "Of course. But what made you think you could get money here?"

The blue eyes opened wide.

"Mamma said that papa got his money here; and I asked her if this was a money-shop, and she said it was the only money-shop she knowed of. So I comed."

"Just so," said the kind gentleman, stroking the curly head before him. "And you brought these things to pay for the money?"

"Yes," said Jack, cheerfully, "'cause you buy fings with money, you see, so I s'pose you buy money with fings."

"And what did you mean to do with a thousand dollars?" asked the gentleman.

"Buy candy, eh?"

Then Jack looked up into the gentle gray eyes, and told his little story about the poor woman whom he had seen the day before. "She was so poor," he said. "Her little boy could not have any Christmas *at all*, only an apple and some bread, and I'm sure *that* isn't Christmas. And she hadn't *any* money, not any at all, So I fought I would buy her some, and then she could get *everything* she wanted."

By this time the two other old gentlemen had their hands in their pockets; but the first one motioned to them to wait, and, taking the little boy on his knee, he told him in a few simple words what a bank really was, and why one could not buy money there.

"But you see, dear," he added, seeing the disappointment in the child's face, "you have here in your hands the very things that poor woman would like to buy for her little boy. Give her the fine hobby-horse, and the drum, and the paint-box, too, if you like, and she can give him the finest Christmas that ever a poor boy had."

Jack's face lighted up again, and a smile flashed through the tears that stood in his sweet blue eyes. "I never fought of that!" he cried, joyfully.

"And," continued the old gentleman, drawing a gold piece from his pocket and putting it in the little chubby hand, "you may give that to the poor woman to buy a turkey with."

"And that," cried the second old gentleman, putting another gold piece on top of it, "to buy mince pies with."

"And that," cried the third old gentleman, while a third gold piece clinked on the other two, "to buy a plum pudding with."

"And God bless you, my dear little boy!" said the first gentleman, "and may you always keep your loving heart, and never want a piece of money to make Christmas for the poor."

Little Jack looked from one to the other with radiant eyes. "You are *very* good shopkeepers," he said, "I love you all *very* much. I should like to kiss you all, please."

And none of those three old gentlemen had ever so sweet a kiss in his life.

—*The Canadian Churchman.*

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Popular Remedies

Perhaps in nothing else do we see greater changes than in the remedies used in our grandparents' day and in those used in our own; and, while early impressions are lasting, still we must admit that in some respects the world grows better in growing old.

Happily, it has been ascertained that aconite answers the ends for which bleeding was formerly employed; that compresses, in the majority of cases, are better than poultices and blisters; that medicine, to be effectual, need not of necessity be nauseating to take, or severe in its action.

Among our most popular remedies is iodine, not unknown to our progenitors, but not half understood or appreciated. Especially is this remedy popular since la grippe has made glandular troubles so prevalent. For an enlargement of the tonsil, showing outside or in, a small vial of iodine, adulterated with glycerine, and a camel's hair pencil, is usually all the outfit needed for outward application, and one may as well test it thoroughly before calling a physician. Of course, when used to paint the inside of the throat, a small swab, made by winding soft cotton on the end of a stick, is better than the pencil; but care must be taken not to have the cotton so full of the liquid as to make it probable that a drop will squeeze out and run down the throat. And this should contain more glycerine than that used on the outside, about one part of each being a safe rule.

The tendency of iodine, applied locally, is to dissolve and scatter an enlargement of this nature, and thus prevent suppuration. In olden times suppuration was courted; now, in the main, it is discouraged. Let it be remember, however, that when a disease is scattered through the system it must be destroyed through the blood, and in such a case as we here mention, a bottle of some sarsaparilla with, perhaps, a half drachm of iodide of potassia added, is most excellent and reliable.

For rheumatism or swelling of any gland an excellent remedy is a lotion made thus: Tincture of iodine, one ounce; glycerine or vaseline oil, one half ounce. Lard or vaseline may take the place of the glycerine or oil, when preferred, retaining the proportions.

In treating a glandular swelling that, from any cause, has refused to submit to iodine's dissolving power, another popular remedy now plays an important part; viz., iodoform. So extensively is this coming to be used in the practice that doctors are ofttimes jokingly dubbed "Iodoform fiends." To follow out the glandular trouble, we will suppose that suppuration ensued, and either the enlargement "broke" itself or a physician was called to lance it. After carefully removing all pus and foreign matter, the wound should be washed out with some disinfectant, partially filled with iodoform, a bit of iodoform gauze pushed gently in, and another supply of the iodoform powder placed on this, and the wound carefully covered with cotton batting, and bandaged to exclude all air. Wounds are intended to heal from the bottom, and iodoform is both a powerful healing agent, and a preventive of visitations from microbes. Any wound may be successfully dressed with it; to new ones it is a marvelously quick healer; to old ones it is soothing and cleansing as well. Mixed with subnitrate of bismuth, it makes an excellent catarrh snuff. We would advise that a box or bottle of iodoform and a few cents worth of gauze be added to every list of home remedies.

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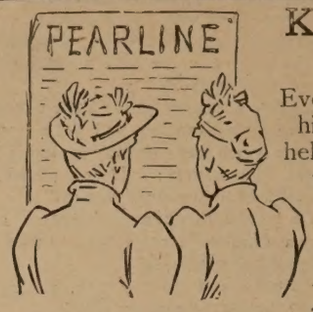

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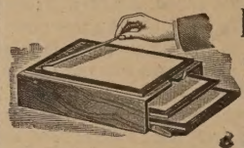

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